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1 Peter

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Introduction to 1 Peter

Part 1: General Introduction

Outline of 1 Peter

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Christian living (2:11-4:11)
Encouragement to persevere when suffering (4:12-5:11)
Closing (5:12-14)

Who wrote the Book of 1 Peter?

The Book of 1 Peter was written by the Apostle Peter. He wrote the letter to Gentile Christians scattered throughout Asia Minor.

What is the Book of 1 Peter about?

Peter wrote this letter to help encourage and testify to "the true grace of God" so that the Gentile believers would stand firm "in it" (5:12).

He encouraged Christians to continue obeying God even when they are suffering. He told them to do this because Jesus will return soon. Peter also gave instructions about Christians submitting to persons in authority.

How should the title of this book be translated?

Translators may choose to call this book by its traditional title "1 Peter" or "First Peter." Or they may choose a clearer title, such as "The First Letter from Peter" or "The First Letter Peter Wrote." (See: How to Translate Names)

Part 2: Important Religious and Cultural Concepts

How were Christians treated in Rome?

Peter probably was in Rome when he wrote this letter. He gave Rome the symbolic name of "Babylon" (5:13). It appears that when Peter wrote this letter, Romans were badly persecuting Christians.

Part 3: Important Translation Issues

Singular and plural "you"

In this book, the word "I" refers to Peter, except for two places: 1 Peter 1:16 and 1 Peter 2:6. The word "you" is always plural and refers to Peter's audience. (See: Forms of You)

What are the major issues in the text of the Book of 1 Peter?

"You made your souls pure by obedience to the truth. This was for the purpose of sincere brotherly love; so love one another earnestly from the heart" (1:22). The ULT, UST, and most other modern versions read this way. Some

older versions read, "You made your souls pure by obedience to the truth through the Spirit for the purpose of sincere brotherly love, so love one another earnestly from the heart."

If a translation of the Bible exists in the general region, translators should consider using the reading found in those versions. If not, translators are advised to follow the modern reading.

(See: Textual Variants)

1 Peter 1

1 Peter 1 General Notes

Structure and formatting

Peter formally introduces this letter in verses 1-2. Writers often began letters in this way in the ancient Near East.

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry that is quoted from the Old Testament in 1:24-25.

Special concepts in this chapter

What God reveals

When Jesus comes again, everyone will see how good God's people were to have faith in Jesus. Then God's people will see how gracious God has been to them, and all people will praise both God and his people.

Holiness

God wants his people to be holy because God is holy (1:15). (See: holy, holiness, unholy, sacred)

Eternity

Peter tells Christians to live for things that will last forever and not to live for the things of this world, which will end. (See: eternity, everlasting, eternal, forever)

Other possible translation difficulties in this chapter

Paradox

A paradox is a true statement that appears to describe something impossible. Peter writes that his readers are glad and sad at the same time (1 Peter 1:6). He can say this because they are sad because they are suffering, but they are glad because they know that God will save them "in the last time" (1 Peter 1:5)

1 Peter 1:1

General Information:

Peter identifies himself as the writer and identifies and greets the believers to whom he is writing.

to the elect exiles of the dispersion (ULT)

Peter speaks of his readers as people who live as **exiles** since they are far from their homes in many different countries because of **the dispersion**. (See: Metaphor)

to the elect exiles (ULT)

Peter wrote this letter **to the elect exiles**. God has chosen them according to his own foreknowledge. Alternate translation: "to the chosen foreigners" or "the ones whom God the Father has chosen."

of Pontus, Galatia, Cappadocia, Asia, and Bithynia (ULT)

Peter mentions, **Pontus, Galatia, Cappadocia, Asia, and Bithynia**, which were Roman provinces located in what is now the country of Turkey.

> **ULT**
>
> **1** Peter, an apostle of Jesus Christ, to the elect exiles of the dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia,

1 Peter 1:2

the foreknowledge of God the Father (ULT)

You can translate the abstract noun **foreknowledge** with a verbal phrase. This phrase could mean: (1) God had determined what would happen ahead of time. Alternate translation: "what God the Father decided previously" or (2) God knew what would happen ahead of time. Alternate translation: "what God the Father knew beforehand" (See: Abstract Nouns)

of the blood of Jesus Christ (ULT)

Here the **blood** refers to the death of Jesus. This phrase could mean (1) they are members of God's people by the blood of Jesus Christ or (2) Jesus Christ's blood helps them become more holy through how they obey him (See: Metonymy)

the sprinkling of the blood of Jesus Christ (ULT)

Just as Moses sprinkled **blood** on the people of Israel to symbolize their covenant with God, believers are in covenant with God because of Jesus' death. (See: Metaphor)

Grace and peace be multiplied to you (ULT)

After introducing the senders and recipients of the letter, Peter gives a blessing. Use a form that people would recognize as a blessing in your language. Alternate translation: "May God give you grace and peace." (See: Blessings)

Grace and peace be multiplied to you (ULT)

If the abstract nouns **grace** and **peace** would be misunderstood in your language, you could express the idea behind them with adjectives such as "gracious" and "peaceful." Alternate translation: "May God our Father and our Lord Jesus Christ be gracious to you and make you peaceful" (See: Abstract Nouns)

Grace and peace be multiplied to you (ULT)

This passage speaks of **grace** as if it were an object that believers could possess, and of **peace** as if it were something that could increase in amount. Of course, grace is in reality the kind way God acts toward believers, and peace is how believers live in safety and joy with God. (See: Abstract Nouns)

1 Peter 1:3

General Information:

Peter begins to talk about the believers' salvation and faith.

Blessed {is (ULT)

Alternate translation: "Let us give thanks" or "Let us praise"

our…us (ULT)

The words **our** and **us** refer to Peter and those to whom he is writing. (See: Exclusive and Inclusive 'We')

his great mercy (ULT)

If the abstract noun **mercy** would be misunderstood in your language, you could express the idea behind it with an adjective such as "kind." (See: Abstract Nouns)

who…has given…us…new birth (ULT)

Alternate translation: "he has caused us to be born again"

1 Peter 1:4

for an imperishable and undefiled and unfading inheritance (ULT)

You can translate **inheritance** using a verb. Alternate translation: "which we confidently expect that God the Father is keeping as a gift for us" (See: Abstract Nouns)

an…inheritance (ULT)

Receiving what God has promised believers is spoken of as if it were inheriting property and wealth from a family member. (See: Metaphor)

imperishable and undefiled and unfading (ULT)

Peter uses three similar phrases to describe the inheritance that believers will receive as something that is perfect and eternal. (See: Metaphor)

reserved in heaven for you (ULT)

You can state this in active form. Alternate translation: "which God is reserving in heaven for you" (See: Active or Passive)

1 Peter 1:5

who are protected by the power of God (ULT)

You can state this in active form. Alternate translation: "and God is protecting you" (See: Active or Passive)

by the power of God (ULT)

Here, **power** is a way of saying that God is strong and able to protect believers. (See: Abstract Nouns)

through faith (ULT)

Here, **faith** refers to the fact that the believers trust in Christ. Alternate translation: "because of your faith" (See: Abstract Nouns)

that is} ready to be revealed (ULT)

You can state this in active form. Alternate translation: "that God is ready to reveal" (See: Active or Passive)

> **ULT**
>
> **5** who are protected by the power of God through faith, for a salvation {that is} ready to be revealed in the last times.

1 Peter 1:6

In this you greatly rejoice (ULT)

The word **this** refers to all the blessings that Peter mentions in the previous verses.

1 Peter 1:7

so that the proof of your faith (ULT)

In the same way in which fire refines gold, hardships test how well believers trust in Christ. (See: Metaphor)

the proof of your faith (ULT)

God wishes to test how well believers trust in Christ.

of your faith—{which is} more precious than gold that perishes, but, being tested by fire (ULT)

Faith is more valuable than **gold**, because gold does not last forever, even if it is refined in **fire**.

it might be found to result in praise, and glory, and honor

This could mean: (1) God will honor them very highly because of their faith. (2) Their faith will bring praise, glory, and honor to God.

at the revealing of Jesus Christ (ULT)

"when Jesus Christ is revealed." This refers to the return of Christ. This can also be expressed with an active form. Alternate translation: "when Jesus Christ appears to all people" (See: Active or Passive)

1 Peter 1:8

with inexpressible joy and are filled with glory (ULT)

"with wonderful joy that words cannot describe"

1 Peter 1:9

the salvation of your souls (ULT)

The abstract noun "salvation" can be translated with a verb. Alternate translation: "God saving you" (See: Abstract Nouns)

> **ULT**
>
> **9** receiving for yourselves the result of your faith, the salvation of your souls.

the salvation (ULT)

This words presents the idea as if it were an object. In reality, **salvation** refers to the action of God saving us, or to what happens as a result.

the salvation of your souls (ULT)

Here the word **souls** refers to the whole person. Alternate translation: "your salvation" (See: Synecdoche)

1 Peter 1:10

salvation...grace (ULT)

These words present two ideas as if they were things or objects. In reality, **salvation** refers to the action of God saving us, or to what happens as a result. Similarly, **grace** refers to the kind way in which God deals with believers.

> **ULT**
>
> **10** The prophets searched and inquired carefully about this salvation, who prophesied about this grace in you,

searched and inquired carefully (ULT)

The phrase **inquired carefully** means basically the same thing as "searched." Together these words emphasize how hard the prophets tried to understand this salvation. Alternate translation: "examined very carefully" (See: Doublet)

1 Peter 1:11

Connecting Statement:

Peter continues talking about the prophets' search for salvation.

examining (ULT)

"trying to determine"

the...Spirit of Christ (ULT)

This is a reference to the Holy Spirit.

> **ULT**
>
> **11** examining about whom or of what time the Spirit of Christ in them was revealing, testifying beforehand about the sufferings of Christ and the glory after that.

1 Peter 1:12

It was revealed to them (ULT)

You can state this in active form. Alternate translation: "God revealed to the prophets" (See: Active or Passive)

which...into...angels long to look (ULT)

"things that angels want to understand"

1 Peter 1:13

Therefore (ULT)

Peter uses the word **So** here to refer back to everything he has said about salvation, their faith, and the Spirit of Christ giving revelations to the prophets.

having girded up the loins of your mind (ULT)

Girding up **the loins** refers to preparing to work hard. It comes from the custom of tucking the bottom of one's robe into a belt around the waist in order to move with ease. Alternate translation: "after getting your minds ready" (See: Idiom)

being fully sober (ULT)

Here the word **sober** refers to mental clarity and alertness. Alternate translation: "controlling your thoughts" or "being careful about what you think" (See: Idiom)

the grace that is being brought to you (ULT)

You can state this in active form. Alternate translation: "the grace that God will bring to you" (See: Active or Passive)

the grace that is being brought to you (ULT)

Here God's way of dealing kindly with believers is spoken of as if it were an object that he will bring to them. (See: Metaphor)

in the revelation of Jesus Christ (ULT)

This refers to when Christ returns. This can also be expressed with an active form. See how you translated this in 1 Peter 1:7. Alternate translation: "when Jesus Christ appears to all people" (See: Active or Passive)

1 Peter 1:14

not being conformed to {your} former... desires (ULT)

"not desiring the same things as before" Alternate translation: "not living to gratify the desires you used to have" (See: Idiom)

ULT

14 as obedient children, not being conformed to {your} former desires in your ignorance.

1 Peter 1:15

(There are no notes for this verse.)

ULT

15 But as the one who called you {is} holy, you also become holy in all {your} behavior.

1 Peter 1:16

For it is written (ULT)

This refers to God's message in the scripture. You can state this in active form. Alternate translation: "For as God said" (See: Active or Passive)

You will be holy, because I {am} holy (ULT)

Here the word **I** refers to God.

ULT

16 For it is written, "You will be holy, because I {am} holy."

1 Peter 1:17

conduct yourselves in fear during the time of your journey (ULT)

Peter speaks of his readers as if they were people living in a foreign land away from their home. Alternate translation: "be careful how you use the time you are living away from your true home" (See: Metaphor)

1 Peter 1:18

you have been redeemed (ULT)

You can state this in active form. Alternate translation: "God has redeemed you" (See: Active or Passive)

ULT

18 knowing that you have been redeemed not with perishable silver or gold from your futile behavior handed down from your fathers,

1 Peter 1:19

with the precious blood...of Christ (ULT)

Here, **blood** stands for Christ's death on the cross. (See: Metonymy)

as an unblemished and spotless lamb (ULT)

Jesus died as a sacrifice so that God would forgive people's sins. Alternate translation: "like the lambs without blemish or spot that the Jewish priests sacrificed" (See: Simile)

unblemished and spotless (ULT)

Peter expresses the same idea in two different ways to emphasize Christ's purity. Alternate translation: "with no imperfections" (See: Doublet)

> **ULT**
>
> **19** but with the precious blood of Christ, as an unblemished and spotless lamb,

1 Peter 1:20

having been foreknown (ULT)

You can state this in active form. Alternate translation: "God chose Christ" (See: Active or Passive)

before the foundation of the world (ULT)

You can translate this with a verbal phrase. Alternate translation: "before God created the world" (See: Abstract Nouns)

he has been revealed...for your sake (ULT)

You can state this in active form. Alternate translation: "God has revealed him ... for you" (See: Active or Passive)

he has been revealed...for your sake (ULT)

Peter does not mean that his readers actually saw Christ, but that they learned the truth about him. (See: Metaphor)

ULT

20 having been foreknown before the foundation of the world, but he has been revealed in these last times for your sake,

1 Peter 1:21

who has raised him from the dead (ULT)

Here to raise up is an idiom for causing someone who has died to become alive again. Alternate translation: "who caused him to live again so that he was no longer among the dead" (See: Idiom)

has given him glory (ULT)

You can state the abstract noun **glory** in verbal form. Alternate translation: "glorified him" or "showed that he is glorious" (See: Abstract Nouns)

> **ULT**
>
> **21** those through him believing in God, who has raised him from the dead and has given him glory, so that your faith and hope are in God.

1 Peter 1:22

Having purified your souls (ULT)

Here the word **souls** refers to the whole person. Alternate translation: "Since you made yourselves pure" (See: Synecdoche)

Having purified (ULT)

Here the idea of cleanliness refers to being acceptable to God. (See: Metaphor)

by obedience to the truth (ULT)

You can translate this using a verbal phrase. Alternate translation: "by obeying the truth" (See: Abstract Nouns)

brotherly love (ULT)

This refers to love between fellow believers.

love one another earnestly from a pure heart (ULT)

Here, **heart** is a metonym for a person's thoughts or emotions. To love someone "from the heart" means to love some one completely with total commitment. Alternate translation: "love one another earnestly and completely" (See: Metonymy)

1 Peter 1:23

having been born again, not from perishable seed, but from imperishable (ULT)

Here, **seed** could mean: (1) This refers to the seed of a plant that grows and produces new life in believers. (2) This refers to the tiny cells inside a man or woman that combine to cause a baby to grow inside the woman. (See: Metaphor)

from imperishable (ULT)

seed that will not rot or dry up or die

through the living and enduring word of God (ULT)

Peter speaks of the **word of God** as if it were alive forever. In reality, it is God who lives forever, and whose instructions and promises last eternally. (See: Metonymy)

1 Peter 1:24

General Information:

In these verses Peter quotes a passage from the prophet Isaiah relating to what he has just said about them being born of imperishable seed.

All flesh (ULT)

The word **flesh** refers to humanity. Alternate translation: "All people" (See: Metonymy)

All flesh {is} like grass…The grass was dried up (ULT)

The prophet Isaiah compares humanity to grass that grows and dies quickly. Alternate translation: "All people are temporary like grass … They will die like the grass" (See: Metonymy)

All…is} like…its glory…the flower of the grass…its} flower fell off (ULT)

Here the word **glory** refers to beauty or goodness. Isaiah compares the things that people consider to be good or beautiful about humanity to flowers that die quickly. Alternate translation: "all their goodness is as temporary as a flower … it will fall away like a dying flower" (See: Simile)

> **ULT**
>
> **24** For, "All flesh {is} like grass, and all its glory {is} like the flower of the grass. The grass was dried up, and {its} flower fell off,

1 Peter 1:25

the...word of the Lord (ULT)

"the message that comes from the Lord"

the word that has been proclaimed (ULT)

You can state this in active form. Alternate translation: "the gospel that we proclaimed" (See: Active or Passive)

1 Peter 2

1 Peter 2 General Notes

Structure and formatting

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry that is quoted from the Old Testament in 2:6, 7, 8, and 22.

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 2:10.

Special concepts in this chapter

Stones

The Bible uses a building made of large stones as a metaphor for the church. Jesus is the cornerstone, the most important stone. The apostles and prophets are the foundation, the part of the building on which all the other stones rest. In this chapter, Christians are the stones that make up the walls of the building. (See: Metaphor and cornerstone and found, founder, foundation)

Important figures of speech in this chapter

Milk and babies

When Peter tells his readers to "long for pure spiritual milk," he is using the metaphor of a baby craving his mother's milk. Peter wants Christians to crave God's word the same way a baby craves milk. (See: Metaphor)

1 Peter 2:1

Connecting Statement:

Peter continues teaching his readers about holiness and obedience.

Therefore (ULT)

The word **Therefore** here refers back to everything that Peter has said about being holy and obedient. (See: Connect — Reason-and-Result Relationship)

having put aside...all evil and all deceit and hypocrisy and envy and all slander (ULT)

These sinful actions are spoken of as if they were objects that people could throw away. Alternate translation: "get rid of everything that is evil, and hypocrisy, and envy, and all slander" or "stop being evil, or being deceptive, or being hypocritical, or envying, or slandering" (See: Metaphor)

> **ULT**
>
> **1** Therefore, having put aside all evil and all deceit and hypocrisy and envy and all slander,

1 Peter 2:2

as newborn babies, long for pure spiritual milk (ULT)

Peter speaks of his readers as if they were babies. Babies requires very pure food, which they can digest easily. In the same way, believers need pure teaching from God's word. Alternate translation: "Just as babies long for their mother's breast milk, so you must yearn for pure spiritual milk" (See: Metaphor)

long for (ULT)

"desire intensely" or "yearn for"

pure spiritual milk (ULT)

Peter speaks of the word of God as if it were **spiritual milk** that nourished children. (See: Metaphor)

to salvation (ULT)

Here the word **salvation** refers to when God brings the salvation of his people to completion when Jesus returns (see 1 Peter 1:5). Alternate translation: "until God saves you completely" (See: Abstract Nouns)

you may grow up (ULT)

Peter speaks of believers advancing in knowledge of God and faithfulness to him as if they were children growing up. (See: Metaphor)

you may grow up to salvation (ULT)

They were to increasingly act in ways that were consistent with this salvation. You can translate this with a verbal phrase. Alternate translation: "you may grow up spiritually until God saves you completely" (See: Assumed Knowledge and Implicit Information)

1 Peter 2:3

if you have tasted that the Lord {is} kind (ULT)

Here to taste means to experience something personally. Alternate translation: "if you have experienced the Lord's kindness toward you" (See: Metaphor)

1 Peter 2:4

General Information:

Peter begins to tell a metaphor about Jesus and the believers being living stones. (See: Metaphor)

coming to him, a living stone (ULT)

Peter speaks of Jesus as if he were a stone in a building. Alternate translation: "coming to him who is like a stone in a building, but alive, not a dead stone" (See: Metaphor)

him...a living stone (ULT)

This could mean: (1) This refers to a stone that is alive. (2) This refers to a stone that gives life.

having been rejected by men

You can state this in active form. Alternate translation: "that people have rejected" (See: Active or Passive)

but chosen by God (ULT)

You can state this in active form. Alternate translation: "but that God has chosen" (See: Active or Passive)

ULT

4 coming to him, a living stone, having been rejected by men, but chosen by God, precious,

1 Peter 2:5

you, like living stones, are being built up {as} a spiritual house (ULT)

Just as people used **stones** to build the temple in the Old Testament, believers are the materials that God is using to build a house in which he will live. (See: Metaphor)

you, like living stones (ULT)

Peter compares his readers to **stones** that are alive. (See: Simile)

living stones, are being built up {as} a spiritual house (ULT)

You can state this in active form. Alternate translation: "living stones that God is building into a spiritual house" (See: Active or Passive)

a holy priesthood to offer the spiritual sacrifices (ULT)

Here the position of **priesthood** stands for the priests who fulfill its duties. (See: Metonymy)

> **ULT**
>
> **5** and you, like living stones, are being built up {as} a spiritual house, into a holy priesthood to offer the spiritual sacrifices acceptable to God through Jesus Christ.

1 Peter 2:6

it stands in scripture (ULT)

> **ULT**
>
> **6** Therefore, it stands in scripture: "Behold, I lay in Zion a cornerstone, chosen, precious. And the one believing in him may certainly not be ashamed."

Scripture is spoken of as if it were a container. This passage refers to the words that a person reads in scripture. Alternate translation: "this is what a prophet wrote in the scriptures long ago" (See: Metaphor)

Behold (ULT)

The word **behold** here alerts us to pay attention to the surprising information that follows.

a cornerstone, chosen, precious (ULT)

God is the one who chose the stone. Alternate translation: "a most important cornerstone, which I have chosen" (See: Assumed Knowledge and Implicit Information)

a cornerstone (ULT)

The prophet speaks of the Messiah as the most important stone in a building. (See: Metaphor)

1 Peter 2:7

Connecting Statement:

Peter continues quoting from the scriptures.

The stone that was rejected by…has become the head of the corner (ULT)

This is a metaphor that means people, like builders, **rejected** Jesus, but God has made him the most important **stone** in a building. (See: Metaphor)

The stone that was rejected by the builders (ULT)

You can state this in active form. Alternate translation: "The stone that the builders rejected" (See: Active or Passive)

the head…of the corner (ULT)

This refers to the most important stone in a building and means basically the same thing as "cornerstone" in 1 Peter 2:6.

1 Peter 2:8

A stone of stumbling and a rock of offense (ULT)

These two phrases share similar meanings. Together they emphasize that people will take **offense** at this "stone," which refers to Jesus. Alternate translation: "a stone or a rock over which people will stumble" (See: Parallelism)

stumble, disobeying the word (ULT)

Here, **the word** refers to the gospel message. To **disobey** means that they do not believe. Alternate translation: "stumble because they are not believing the message about Jesus"

to which also they were appointed (ULT)

You can state this in active form. Alternate translation: "for which God also appointed them" (See: Active or Passive)

1 Peter 2:9

General Information:

In verse 10 Peter quotes a verse from the prophet Hosea. Some modern versions do not format this as a quote, which is also acceptable.

a chosen people (ULT)

You can clarify that God is the one who has **chosen** them. Alternate translation: "a people whom God has chosen" (See: Active or Passive)

a royal priesthood (ULT)

This could mean: (1) This refers to a group of kings and a group of priests. (2) This refers to a group of priests who serve the king.

a people for possession (ULT)

"a people who belong to God"

from...who called you (ULT)

"who called you to come out of"

from darkness...into his marvelous light (ULT)

Here, **darkness** refers to their condition as sinful people who did not know God, and **light** refers to their condition as people who do know God and practice righteousness. Alternate translation: "from a life of sin and ignorance of God to a life of knowing and pleasing him" (See: Metaphor)

> **ULT**
>
> **9** But you {are} a chosen people, a royal priesthood, a holy nation, a people for possession, so that you might proclaim the wonderful actions of the one who called you from darkness into his marvelous light,

1 Peter 2:10

(There are no notes for this verse.)

ULT

10 who once {were} not a people, but now the people of God; the ones who had not received mercy, but now you have received mercy.

1 Peter 2:11

General Information:

Peter begins to talk about how to live Christian lives.

foreigners and exiles (ULT)

These two words mean basically the same thing.(See: Doublet)

foreigners and exiles (ULT)

Peter speaks of his readers as people who are living in foreign lands away from their home. See how you translated "foreigners" in 1 Peter 1:1. (See: Metaphor)

to abstain from fleshly desires (ULT)

Here the idea of flesh refers to the sinful nature of humanity in this fallen world. Alternate translation: "to not to give in to sinful desires" (See: Metaphor)

your} soul (ULT)

Here the word **soul** refers to a person's spiritual life. Alternate translation: "your spiritual life" (See: Metonymy)

make war against {your} soul (ULT)

Peter speaks of sinful desires as soldiers that are trying to destroy the spiritual life of believers. Alternate translation: "seek to destroy your spiritual life" (See: Metaphor)

1 Peter 2:12

keeping your behavior among the Gentiles good (ULT)

The abstract noun **behavior** can be translated with a verb. Alternate translation: "you should behave well among the Gentiles" or "you should behave in a good way in the presence of the Gentiles" (See: Abstract Nouns)

your...among...whatever they speak...as (ULT)

"even if they accuse you of being"

from observing {your} good works (ULT)

The abstract noun **works** can be translated with a verb. Alternate translation: "they may observe the good things that you do" (See: Abstract Nouns)

in the day of visitation (ULT)

"on the day when he comes." This refers to the day when God will judge all people. Alternate translation: "when he comes to judge everyone" (See: Assumed Knowledge and Implicit Information)

> **ULT**
>
> **12** keeping your behavior among the Gentiles good, so that, in whatever they speak about you as evildoers, from observing {your} good works, they might glorify God in the day of visitation.

1 Peter 2:13

for the sake of the Lord (ULT)

This could mean: (1) By obeying human authorities, they are obeying the Lord who established those authorities. (2) By obeying human authorities, they will honor Jesus who also obeyed human authorities.

to the king as supreme (ULT)

"to the king as the highest human authority"

> **ULT**
>
> **13** Be subjected to every human authority for the sake of the Lord, whether to the king as supreme,

1 Peter 2:14

through him having been sent (ULT)

You can state this in active form. Alternate translation: "whom the king has sent" (See: Active or Passive)

ULT

14 or to governors, as through him having been sent, to punish evildoers and to praise doers of good.

1 Peter 2:15

doing good to silence the ignorant talk of foolish people (ULT)

"by doing good you stop foolish people from speaking about things that they do not know"

1 Peter 2:16

as a covering...for wickedness (ULT)

Peter speaks of their condition as free people as something that they should not use to hide sinful behavior. Alternate translation: "as an excuse to do wicked things" (See: Metaphor)

1 Peter 2:17

the brotherhood (ULT)

This refers to all Christian believers.

1 Peter 2:18

General Information:

Peter begins to speak specifically to people who are servants in people's houses.

to the good and gentle (ULT)

Here the words **good** and **gentle** share similar meanings and emphasize that such masters treat their servants kindly. Alternate translation: "the very kind masters" (See: Doublet)

to {your} masters...to...perverse (ULT)

"to the cruel ones" or "to the mean ones"

ULT

18 House slaves, be subject to {your} masters with all fear, not only to the good and gentle, but also to the perverse.

1 Peter 2:19

this {is...praiseworthy (ULT)

"this is deserving of praise" or "it is pleasing to God"

endures...because of conscience {toward} God...sorrow (ULT)

This could mean: (1) This person accepts suffering because he knows he is obeying God. (2) This person is able to endure unjust punishment because he knows that God knows how he is suffering.

1 Peter 2:20

For what kind of credit {is there} if, sinning and being tormented, you will endure (ULT)

Peter asks this question to emphasize that there is nothing praiseworthy about suffering for doing something wrong. Alternate translation: "For God will not reward you if you are punished because you sinned." (See: Rhetorical Question)

sinning and being tormented (ULT)

You can state this in active form. Alternate translation: "while someone punishes you because you sinned" (See: Active or Passive)

doing good and suffering, you will endure (ULT)

You can state this in active form. Alternate translation: "you endure when someone punishes you for doing good" (See: Active or Passive)

1 Peter 2:21

Connecting Statement:

Peter continues speaking to people who are servants in people's houses.

to this…you were called (ULT)

Here the word **this** refers to believers enduring while suffering for doing good, as Peter has just described. You can state this in active form. Alternate translation: "God has called you to this" (See: Active or Passive)

for you…so that you might follow in his footsteps (ULT)

Peter speaks of following Jesus' example in the way that they suffer as if one were walking on the same path that Jesus had taken. Alternate translation: "so that you would imitate his behavior" (See: Metaphor)

ULT

21 For to this you were called, because Christ also suffered on your behalf, leaving an example for you so that you might follow in his footsteps;

1 Peter 2:22

neither was deceit found in his mouth (ULT)

You can state this in active form. Alternate translation: "neither did anyone find deceit in his mouth" (See: Active or Passive)

neither was deceit found in his mouth (ULT)

Here, **deceit** refers to words that a person speaks that are intended to deceive other people. Alternate translation: "neither did he speak any lies" (See: Metonymy)

1 Peter 2:23

who being reviled, did not revile back (ULT)

To **revile** someone is to speak abusively to another person. You can state this in active form. Alternate translation: "When people insulted him, he did not insult them back" (See: Active or Passive)

he committed himself…to the one who judges justly (ULT)

"he entrusted himself to the one who judges justly." This means that he trusted God to take away his shame, which had been put on him by those who treated him harshly.

1 Peter 2:24

Connecting Statement:

Peter continues talking about Jesus Christ. He is still speaking to people who are servants.

who...himself (ULT)

This refers to Jesus, with emphasis. (See: Reflexive Pronouns)

our sins...carried...in his body to the tree (ULT)

Here, **carried our sins** means he suffered the punishment for our sins. Alternate translation: "suffered the punishment for our sins in his body on the tree" (See: Metonymy)

the tree (ULT)

This is a reference to the cross on which Jesus died, which was made of wood. (See: Metonymy)

of whose wounds you were healed (ULT)

You can state this in active form. Alternate translation: "God has healed you because people bruised him" (See: Active or Passive)

> **ULT**
>
> **24** who himself carried our sins in his body to the tree, so that having been separated from {our} sins, we might live for righteousness, of whose wounds you were healed.

1 Peter 2:25

you...as sheep are being led astray (ULT)

Peter speaks about his readers before they believed in Christ as if they had been similar to lost sheep wandering around aimlessly. (See: Simile)

> **ULT**
>
> **25** For you as sheep are being led astray, but now you have been returned to the shepherd and overseer of your souls.

the shepherd and overseer of your souls (ULT)

Peter speaks of Jesus as if he were a **shepherd**. Just as a shepherd protects his sheep, Jesus protects those who trust in him. (See: Metaphor)

1 Peter 3

1 Peter 3 General Notes

Structure and formatting

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry that is quoted from the Old Testament in 3:10-12.

Special concepts in this chapter

"Outward ornaments"

Most people want to look good so other people will like them and think they are good people. Women are especially careful to look good by wearing nice clothes and jewels. Peter is saying that what a woman thinks and says and does are more important to God than how she looks.

Unity

Peter wanted his readers to agree with each other. More importantly, he wanted them to love each other and be patient with each other.

Important figures of speech in this chapter

Metaphor

Peter quotes a psalm that describes God as if he were a person with eyes, ears, and a face. However, God is a spirit, so he does not have physical eyes or ears or a physical face. But he does know what people do, and he does act against wicked people. (See: Metaphor)

1 Peter 3:1

General Information:

Peter begins to speak specifically to women who are wives.

In the same way, wives, being subjected to your own husbands (ULT)

Just as believers are to "obey every human authority" (1 Peter 2:13)
and servants are to "be subject" to their masters (1 Peter 2:18), wives are to **submit** to their **husbands**. The words "obey," "be subject," and "submit" translate the same word.

some are disobedient to the word (ULT)

Here, **the word** refers to the gospel message. To disobey means that they do not believe. See how you translated a similar phrase in 1 Peter 2:8. Alternate translation: "some men do not believe the message about Jesus" (See: Metonymy)

they will be won (ULT)

This means that the unbelieving husbands will become believers. Alternate translation: "they will be persuaded to believe in Christ" (See: Idiom)

they will be won (ULT)

You can state this in active form. Alternate translation: "they will become believers" (See: Active or Passive)

without a word (ULT)

"without the wife saying a word." Here, **a word** refers to anything the wife might speak about Jesus. (See: Ellipsis)

> **ULT**
>
> **1** In the same way, wives, being subjected to your own husbands, so that even if some are disobedient to the word, they will be won without a word, through the behavior of {their} wives,

1 Peter 3:2

having seen your pure behavior with respect (ULT)

The abstract noun **behavior** can be translated with a verb. Alternate translation: "having seen that you behave sincerely and respectfully" (See: Abstract Nouns)

your pure behavior with respect (ULT)

This could mean: (1) This refers to their sincere behavior toward them and the way that they honor them. (2) This refers to their pure behavior toward them and the way that they honor God.

1 Peter 3:3

Connecting Statement:

Peter continues speaking to women who are wives.

1 Peter 3:4

the inner man of the heart (ULT)

Here the words **inner man** and **heart** refer to the person. (See:
Metonymy)

the inner man of the heart (ULT)

Here the words **inner man** and **heart** both refer to the inward character and personality of a person. Alternate
translation: "what you really are on the inside" (See: Doublet)

of a gentle and quiet spirit (ULT)

"of a gentle and peaceful attitude." Here the word **quiet** means "peaceful" or "calm." The word **spirit** refers to a
person's attitude or temperament.

which is precious before God (ULT)

Peter speaks of God's opinion of a person as if that person were standing directly in front of him. Alternate
translation: "which God considers to be precious" (See: Metaphor)

> **ULT**
>
> **4** but the inner man of the heart, in the
> lasting beauty of a gentle and quiet
> spirit, which is precious before God.

1 Peter 3:5

(There are no notes for this verse.)

ULT

5 For in this manner also holy women who hope in God formerly adorned themselves, being subject to their own husbands,

1 Peter 3:6

calling him lord (ULT)

saying that he was her lord, that is, her master

whose children you have become (ULT)

Peter says that believing women who act as Sarah acted can be thought of as if they were her actual **children**. (See: Metaphor)

ULT

6 as Sarah obeyed Abraham, calling him lord, whose children you have become, doing what is good and not being afraid of any terror.

1 Peter 3:7

General Information:

Peter begins to speak specifically to men who are husbands.

in the same way (ULT)

This refers back to how Sarah and other godly women obeyed their husbands in 1 Peter 3:5 and 1 Peter 3:6.

living with {your} wife according to understanding, as with a weaker container (ULT)

The abstract noun **understanding** can also be translated as a verb. Alternate translation: "live with your wife, understanding that she is the weaker partner" (See: Abstract Nouns)

as with a weaker container (ULT)

Peter speaks of women as if they were containers, as men are sometimes also spoken of. Alternate translation: "knowing that she is not as strong as you are" (See: Metaphor)

assigning her honor as also fellow heirs of the grace of life (ULT)

You can translate this using verbal phrases. Alternate translation: "honor her because she will also receive by grace the eternal life that God gives" (See: Abstract Nouns)

fellow heirs of the grace of life (ULT)

Eternal **life** is often spoken of as if it were something that people inherit. (See: Metaphor)

so that (ULT)

Here this phrase introduces the result that will happen if husbands treat their wives well. Alternate translation: "Live with your wives in this way" (See: Connect — Reason-and-Result Relationship)

so that your prayers will not be hindered (ULT)

To "hinder" is to prevent something from happening. You can state this in active form. Alternate translation: "so that nothing will hinder your prayers" or "so that nothing will keep you from praying as you should" (See: Active or Passive)

1 Peter 3:8

General Information:

Peter begins to speak again to all of the believers.

be likeminded (ULT)

"have the same opinion and be" or "have the same attitude and be"

tenderhearted (ULT)

being gentle and compassionate towards others

1 Peter 3:9

not paying back evil in exchange for evil or insult in exchange for insult (ULT)

Peter speaks of responding to the actions of another person as remitting payment for those actions. Alternate translation: "Do not do evil to someone who does evil to you or insult someone who insults you" (See: Metaphor)

> **ULT**
>
> **9** not paying back evil in exchange for evil or insult in exchange for insult, but on the contrary, blessing, because to this you were called, so that you might inherit a blessing.

blessing (ULT)

You can clarify the object of **blessing**. Alternate translation: "continue to bless those who do evil to you or insult you" (See: Assumed Knowledge and Implicit Information)

to this you were called (ULT)

You can state this in active form. Alternate translation: "God called you for this" (See: Active or Passive)

so that you might inherit a blessing (ULT)

Peter speaks of receiving God's **blessing** as receiving an inheritance. Alternate translation: "that you might receive God's blessing as your permanent possession" (See: Metaphor)

1 Peter 3:10

General Information:

In these verses Peter quotes from the Psalms. (See: Assumed Knowledge and Implicit Information)

to love life and to see good days (ULT)

These two phrases mean basically the same thing and emphasize the desire to have a good life. (See: Parallelism)

to see good days (ULT)

Here experiencing good things is spoken of as seeing good things. Alternate translation: "experience good things during life" (See: Metaphor)

good days (ULT)

The word **days** refers to one's lifetime. (See: Metonymy)

Let...stop {his} tongue from evil and {his} lips from speaking deceit (ULT)

These two phrases mean basically the same thing and emphasize the command not to lie. Alternate translation: "stop saying evil and deceitful things" (See: Parallelism)

his} tongue...his} lips (ULT)

The words **tongue** and **lips** refer to the person who is speaking. (See: Synecdoche)

> **ULT**
>
> **10** For, "Let the one desiring to love life and to see good days stop {his} tongue from evil and {his} lips from speaking deceit.

1 Peter 3:11

let him turn away...from evil (ULT)

Here, **turn away** is a metaphor that means to stop doing something. Alternate translation: "let him stop doing what is bad" (See: [Metaphor](#))

1 Peter 3:12

the eyes of the Lord {are} upon the righteous (ULT)

The word **eyes** refers to the Lord's ability to know things. Alternate translation: "The Lord knows the righteous" (See: Synecdoche)

the eyes of the Lord {are} upon the righteous (ULT)

The Lord's approval of the righteous is spoken of as his seeing them. Alternate translation: "The Lord approves of the righteous" (See: Metaphor)

his ears {are} upon their requests (ULT)

The word "ears" refers to the Lord's awareness of what people say. Alternate translation: "he hears their requests" (See: Synecdoche)

his ears {are} upon their requests (ULT)

That the Lord hears their requests implies that he also responds to them. Alternate translation: "he grants their requests" (See: Assumed Knowledge and Implicit Information)

But the face of the Lord {is} against (ULT)

Opposing someone is spoken of as setting one's face against that person. Alternate translation: "the Lord opposes" (See: Metaphor)

But the face of the Lord {is} against (ULT)

The word **face** refers to the Lord's will to oppose his enemies. (See: Synecdoche)

1 Peter 3:13

Connecting Statement:

Peter continues teaching the believers how to live Christian lives.

who {is} the one who will harm you if you become a zealot of what is good (ULT)

Peter asks this question to emphasize that it is unlikely that someone would harm them if they do good things. Alternate translation: "no one will harm you if you do good things." (See: Rhetorical Question)

1 Peter 3:14

you suffer because of righteousness (ULT)

You can translate this with a verbal phrase. Alternate translation: "you suffer because you do what is right" (See: Abstract Nouns)

you are} blessed (ULT)

You can state this in active form. Alternate translation: "God will bless you" (See: Active or Passive)

But, do not fear their fear, nor be troubled (ULT)

These two phrases share similar meanings and emphasize that believers should not be afraid of those who persecute them. Alternate translation: "But do not be afraid of what people might do to you" (See: Parallelism)

fear...their...fear (ULT)

Here the word **their** refers to anyone who might try to harm those to whom Peter is writing.

> **ULT**
>
> **14** But even if you suffer because of righteousness, {you are} blessed. But, do not fear their fear, nor be troubled.

1 Peter 3:15

Instead...sanctify (ULT)

"Instead of being troubled, set apart"

the Lord...sanctify...Christ in your hearts (ULT)

The phrase "sanctify the Lord Christ" is a metaphor for
acknowledging Christ's holiness. Alternate translation: "acknowledge in your hearts that the Lord Christ is holy" or
"honor the Lord Christ as holy within yourselves" (See: Metaphor)

in your hearts (ULT)

Here, **hearts** is a metonym for the "inner person." Alternate translation: "within yourselves" (See: Metonymy)

ULT

15 Instead, sanctify the Lord Christ in your hearts, always ready with an answer for everyone who asks you the reason for the hope in you,

1 Peter 3:16

(There are no notes for this verse.)

ULT

16 but with meekness and fear, having a good conscience, so that when you are being slandered, those who are insulting your good behavior in Christ may be ashamed.

1 Peter 3:17

(There are no notes for this verse.)

ULT

17 For {it is} better doing good, if desiring the will of God, to suffer, than doing evil.

1 Peter 3:18

Connecting Statement:

Peter explains how Christ suffered and what Christ accomplished by suffering.

so that he might bring us to God (ULT)

Peter probably means here that Christ died in order to create a close relationship between us and God. (See: Metaphor)

having been put to death...in the flesh (ULT)

Here, **flesh** refers to Christ's body; Christ was physically put to death. Alternate translation: "having been killed physically" (See: Metaphor)

having been put to death...in the flesh (ULT)

You can state this in active form. Alternate translation: "since people put Christ to death physically" (See: Active or Passive)

having been made alive...in the spirit (ULT)

You can state this in active form. Alternate translation: "God made him alive spiritually" (See: Active or Passive)

in the spirit (ULT)

This could mean: (1) This refers to a spiritual existence. (2) This refers to the Holy Spirit's power.

1 Peter 3:19

in which (ULT)

This could mean: (1) This refers to his spiritual existence. (2) This refers to the Holy Spirit's power.

in…to the spirits…prison (ULT)

Here, **spirits** could mean: (1) This refers to evil spirits. (2) This refers to spirits of the dead people.

<div>
ULT

19 in which also he preached, having gone to the spirits in prison,
</div>

1 Peter 3:20

the…of God was waiting (ULT)

The word **patience** is a metonym for God himself. Alternate translation: "God himself" (See: Metonymy)

when the patience of God was waiting (ULT)

Peter writes of God's patience as if it is a person. Alternate translation: "when God was waiting patiently" (See: Personification)

> **ULT**
>
> **20** having disobeyed formerly, when the patience of God was waiting in the days of Noah, while an ark is being constructed, in which a few—that is, eight souls—were saved through water.

in the days of Noah, while an ark is being constructed (ULT)

You can state this in active form. Alternate translation: "during the time of Noah, when he was building an ark" (See: Active or Passive)

1 Peter 3:21

through the resurrection of Jesus Christ (ULT)

"because of the resurrection of Jesus Christ." This phrase completes the thought, "This is a symbol of the baptism that saves you now."

ULT

21 And the antitype, baptism, now saves you—not the removal of dirt from the flesh, but the appeal of a good conscience to God—through the resurrection of Jesus Christ,

1 Peter 3:22

who is at the right hand of God (ULT)

To be at the **right hand of God** is a symbol that God has given Jesus greatest honor and authority over all others. Alternate translation: "who is beside God in the place of honor and authority" (See: Metonymy)

after...had been subjected to him (ULT)

"when ... had submitted to Jesus Christ"

1 Peter 4

1 Peter 4 General Notes

Structure and formatting

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry that is quoted from the Old Testament in 4:18.

Special concepts in this chapter

Ungodly Gentiles

This passage uses the term "Gentiles" to refer to all ungodly people who are not Jews. It does not include Gentiles who have become Christians. "Sensuality, passion, drunkenness, carousings, wild parties, and disgusting acts of idolatry" were actions that characterized or typified the ungodly Gentiles. (See: godly, godliness, ungodly, godless, ungodliness, godlessness)

Martyrdom

It is apparent that Peter is speaking to many Christians who are experiencing great persecution and are facing death for their beliefs.

Other possible translation difficulties in this chapter

"Let it" and "Let none" and "Let him" and "Let those"

Peter uses these phrases to tell his readers what he wants them to do. They are like commands because he wants his readers to obey. But it is as if he is telling one person what he wants other people to do.

1 Peter 4:1

Connecting Statement:

Peter continues to teach the believers about Christian living. He begins by giving a conclusion to his thoughts from the previous chapter about Christ's sufferings.

in the flesh (ULT)

"in his body"

> **ULT**
>
> **1** Therefore, Christ having suffered in the flesh, also arm yourselves with the same intention, for the one who has suffered in the flesh has ceased from sin,

arm yourselves with the same intention (ULT)

The phrase **arm yourselves** makes readers think of soldiers who get their weapons ready for battle. It also pictures **the same intention** as a weapon or perhaps as a piece of armor. Here this metaphor means that believers should be determined in their mind to suffer as Jesus did. Alternate translation: "prepare yourselves with the same thoughts that Christ had" (See: Metaphor)

in the flesh (ULT)

Here "flesh" means "body." Alternate translation: "in his body" or "while here on earth"

has ceased from sin (ULT)

"has stopped sinning"

1 Peter 4:2

for the desires of men (ULT)

for the things that sinful people normally desire

1 Peter 4:3

carousing, drunken parties (ULT)

These terms refer to activities in which people gather to drink alcohol excessively and behave in a shameful manner.

ULT

3 For enough time has passed doing the will of the Gentiles, living in sensuality, passions, drunkenness, carousing, drunken parties, and in lawless idolatry,

1 Peter 4:4

outpouring of {their} reckless behavior (ULT)

These examples of wild, boundless sin are spoken of as if they were great floods of water that were being poured out.

of {their} reckless behavior (ULT)

doing everything they can to satisfy the desires of their bodies

1 Peter 4:5

to the one who is ready to judge (ULT)

This could mean: (1) This refers to God, who is ready to judge. (2) This refers to Christ, who is ready to judge.

the living and the dead (ULT)

This means all people, whether they are still alive or have died. Alternate translation: "every person" (See: Merism)

1 Peter 4:6

the gospel was preached also to the dead (ULT)

This could mean: (1) The gospel was preached also to people who had already died. (2) The gospel was preached also to those who were alive but are now dead.

the gospel was preached (ULT)

You can state this in active form. This could mean: (1) Christ preached. Alternate translation: "Christ preached the gospel" (2) Men preached. Alternate translation: "men preached the gospel" (See: Active or Passive)

they might be judged...in the flesh according to men (ULT)

You can state this in active form. This could mean: (1) God judged them in this life on earth. Alternate translation: "God judged them in their bodies as humans" (2) Men judged them according to human standards. Alternate translation: "men judged them in their bodies as humans" (See: Active or Passive)

they might be judged...in the flesh according to men (ULT)

This is a reference to death as the ultimate form of judgment. (See: Euphemism)

they might live...according to...in the spirit...God (ULT)

This could mean: (1) They should live spiritually as God lives because the Holy Spirit will enable them to do so. (2) They should live according to God's standards by the power of the Holy Spirit.

> **ULT**
>
> **6** For because of this the gospel was preached also to the dead, so as a result, they might be judged in the flesh according to men, but they might live in the spirit according to God.

1 Peter 4:7

of all things...the end (ULT)

This refers to the end of the world at Christ's second coming.

has come near (ULT)

> **ULT**
>
> **7** Now the end of all things has come near. Therefore be of sound mind, and be sober for prayers;

The end that will happen soon is spoken of as if it has physically come closer in distance. Alternate translation: "will soon happen" (See: Metaphor)

be of sound mind...and be sober (ULT)

These two phrases mean basically the same thing. Peter uses them to emphasize the need to think clearly about life since the end of the world is near. (See: Parallelism)

be sober (ULT)

Here the word **sober** refers to mental clarity and alertness. See how you translated this in 1 Peter 1:13. Alternate translation: "control your thoughts" or "be careful about what you think" (See: Idiom)

1 Peter 4:8

above all (ULT)

"most importantly of all"

for love covers a multitude of sins (ULT)

Peter describes **love** as if it were a person. (See: Personification)

love covers a multitude of sins (ULT)

Peter speaks of **love** as a person who places a cover over the sins of others. This could mean: (1) A person who loves will not try to find out if another person has sinned. (2) A person who loves will forgive the sins of other people, even if those sins are many. (See: Metaphor)

1 Peter 4:9

hospitable (ULT)

showing kindness to and welcoming guests and travelers

ULT

9 hospitable to one another without complaining;

1 Peter 4:10

Just as each one has received a gift (ULT)

This refers to special spiritual abilities that God gives to believers. Alternate translation: "Because each one of you has received a special spiritual ability as a gift from God" (See: Assumed Knowledge and Implicit Information)

ULT

10 Just as each one has received a gift, ministering it to yourselves, as good stewards of the diverse grace of God.

1 Peter 4:11

so that in all God may be glorified (ULT)

You can state this in active form. Alternate translation: "so that in all ways you will glorify God" (See: Active or Passive)

may be glorified (ULT)

may be praised and honored

1 Peter 4:12

the fiery trial among you that is happening for a testing to you (ULT)

In the same way that fire refines gold, trials test and refine a person's faith. (See: Metaphor)

ULT

12 Beloved, do not regard as strange the fiery trial among you that is happening for a testing to you, as something strange happening to you,

1 Peter 4:13

you may rejoice, being full of joy (ULT)

These two phrases mean basically the same thing and emphasize the intensity of joy. Alternate translation: "rejoice even more" or "be very glad" (See: Doublet)

at the revealing of his glory (ULT)

"when God reveals Christ's glory"

1 Peter 4:14

If you are reviled for the name of Christ (ULT)

Here the word **name** refers to Christ himself. (See: Metonymy)

If you are reviled for the name of Christ (ULT)

You can state this in active form. Alternate translation: "If people insult you because you believe in Christ" (See: Active or Passive)

the Spirit of glory and of God (ULT)

Both of these refer to the Holy Spirit. Alternate translation: "the Spirit of glory, who is the Spirit of God" or "the glorious Spirit of God" (See: Parallelism)

rests on you (ULT)

is staying with you

1 Peter 4:15

a meddler (ULT)

This refers to a person who gets involved with the affairs of others without having a right to do so.

ULT

15 So, do not let any of you suffer as a murderer, or a thief, or an evildoer, or as a meddler,

1 Peter 4:16

in this name (ULT)

"because he bears the name Christian" or "because people have recognized him as a Christian." The words **this name** refer to the word "Christian."

ULT

16 but if as a Christian, let him not be ashamed, but let him glorify God in this name.

1 Peter 4:17

the household of God (ULT)

This phrase refers to believers, whom Peter speaks of as God's family. (See: Metaphor)

but if first with us, what {will be} the end of those disobeying the gospel of God (ULT)

Peter use this question to emphasize that God's judgment will be more severe for people who reject the gospel than for believers. Alternate translation: "If it begins with us, the outcome for those who do not obey God's gospel will be much worse." (See: Rhetorical Question)

the...what {will be...end of those disobeying (ULT)

"what will happen to those who disobey"

to begin...of God...of those disobeying the gospel (ULT)

"of those who do not believe God's gospel." Here the word **disobeying** means they do not believe.

1 Peter 4:18

If with difficulty the righteous are being saved (ULT)

Here the word **saved** refers to final salvation when Christ returns. You can state this in active form. Alternate translation: "If the righteous person experiences many difficulties before God saves him" (See: Active or Passive)

the righteous...where will the ungodly and the sinner appear (ULT)

Peter use this question to emphasize that sinners will suffer much more than believers do. Alternate translation: "the righteous man ... the outcome will be much worse for the ungodly and the sinner." (See: Rhetorical Question)

And...the...where will...ungodly...the sinner appear (ULT)

"what will happen to the ungodly and the sinner"

the ungodly and the sinner (ULT)

The words **ungodly** and **sinner** mean basically the same thing and emphasize the wickedness of these people. Alternate translation: "ungodly sinners" (See: Doublet)

1 Peter 4:19

let...entrust their souls (ULT)

Here the word **souls** refers to the whole person. Alternate translation: "let … entrust themselves" or "let … entrust their lives" (See: Synecdoche)

in well-doing (ULT)

The abstract noun **well-doing** can be translated with a verbal phrase. Alternate translation: "while they do good" or "while they live rightly" (See: Abstract Nouns)

> **ULT**
>
> **19** So then, also let those suffering according to the will of God entrust their souls to the faithful Creator in well-doing.

1 Peter 5

1 Peter 5 General Notes

Structure and formatting

Most people in the ancient Near East would end a letter the way Peter ends this one.

Special concepts in this chapter

Crowns

The crown that the Chief Shepherd will give is a reward, something that people who do something especially good receive. (See: reward, prize, deserve)

Important figures of speech in this chapter

Lion

All animals are afraid of lions because they are fast and strong, and they eat almost every other kind of animal. They also eat people. Satan wants to make God's people afraid, so Peter uses the simile of a lion to teach his readers that Satan can harm their bodies, but if they trust in God and obey him, they will always be God's people, and God will care for them. (See: Simile)

Babylon

Babylon was the evil nation that in Old Testament times had destroyed Jerusalem, taken the Jews away from their homes, and ruled over them. Peter uses Babylon as a metaphor for the nation that was persecuting the Christians he was writing to. He could have been referring to Jerusalem because the Jews were persecuting the Christians. Or he could have been referring to Rome because the Romans were persecuting the Christians. (See: evil, wicked, unpleasant and Metaphor)

1 Peter 5:1

General Information:

Peter speaks specifically to men who are elders.

of the glory that is about to be revealed (ULT)

This is a reference to Christ's second coming. (See: Metonymy)

of the glory that is about to be revealed (ULT)

You can state this in active form. Alternate translation: "of the glory of Christ that God will soon reveal" (See: Active or Passive)

> **ULT**
>
> **1** Therefore, I exhort the elders among you, {as your} fellow elder and a witness of the sufferings of Christ, who also {is} a partaker of the glory that is about to be revealed:

1 Peter 5:2

Shepherd the...flock of God (ULT)

Peter speaks of the believers as a **flock** of sheep and the elders as the shepherds who care for them. (See: Metaphor)

ULT

2 Shepherd the flock of God among you, exercising oversight—not under compulsion, but willingly, according to God—not greedily, but eagerly;

1 Peter 5:3

and not as lording it over those who are assigned to you, but be examples (ULT)

Elders are to lead by example and not act toward the people as a harsh master would toward his servants. (See: Metaphor)

those who are assigned to you (ULT)

You can translate this using a verbal phrase. Alternate translation: "those whom God has placed in your care" (See: Abstract Nouns)

1 Peter 5:4

when the Chief Shepherd has been revealed (ULT)

Peter speaks of Jesus as if he were a **shepherd** who had authority over all other shepherds. (See: Metaphor)

when the Chief Shepherd has been revealed (ULT)

You can state this in active form. Alternate translation: "when Jesus, the Chief Shepherd, appears" or "when God reveals Jesus, the Chief Shepherd" (See: Active or Passive)

the unfading crown of glory (ULT)

Here the word **crown** represents the reward that someone receives as a symbol of victory. The word **unfading** means that it is eternal. Alternate translation: "a glorious prize that will last forever" (See: Metaphor)

crown of glory (ULT)

glorious crown

1 Peter 5:5

General Information:

Peter gives an instruction specifically to younger men and then continues to instruct all of the believers.

In the same way (ULT)

This refers back to the way the elders were to submit to the Chief Shepherd as Peter described in 1 Peter 5:1 through 1 Peter 5:4.

all of you (ULT)

This refers to all believers, not just the younger men.

clothe yourselves with humility (ULT)

Peter speaks of having the moral quality of **humility** as putting on a piece of clothing. Alternate translation: "act humbly toward each other" or "act with humility" (See: Metaphor)

ULT

5 In the same way, you younger men, submit to elders. And all of you, clothe yourselves with humility toward one another, for God resists the proud, but gives grace to the humble.

1 Peter 5:6

under the mighty hand of God (ULT)

Here the word **hand** refers to God's power to save the humble and punish the proud. Alternate translation: "under God's great power" or "before God, realizing that he has great power," (See: Metonymy)

1 Peter 5:7

having cast all your anxiety on him (ULT)

Peter speaks of **anxiety** as if it were a heavy burden that a person places on God, rather than carrying it himself. Alternate translation: "trusting him with everything that worries you" or "letting him take care of all the things that trouble you" (See: Metaphor)

> **ULT**
>
> **7** having cast all your anxiety on him, because he cares for you.

1 Peter 5:8

Be sober (ULT)

Here the word **sober** refers to mental clarity and alertness. See how you translated this in 1 Peter 1:13. Alternate translation: "Control your thoughts" or "Be careful about what you think" (See: Idiom)

the devil, is walking around like a roaring lion, seeking someone to devour (ULT)

Peter compares the **devil** to a **roaring lion**. Just as a hungry lion completely devours its prey, the devil is **seeking** to completely destroy the faith of believers. (See: Simile)

is walking around (ULT)

"walking about" or "walking about and hunting"

1 Peter 5:9

your brotherhood (ULT)

"your fellow believers"

is} in the world (ULT)

"in various places throughout the world"

1 Peter 5:10

General Information:

This is the end of Peter's letter. Here he gives his final remarks about his letter and his closing greetings.

for a little while (ULT)

"for a short time"

the...God of all grace (ULT)

Here the word **grace** may refer either to the things that **God** gives or to God's character. This could mean: (1) This refers to the God who always gives us what we need. (2) This refers to the God who is always gracious.

the...who has called...you to his eternal glory in Christ (ULT)

"who has chose you to share his eternal glory in heaven because you are joined to Christ"

will...perfect (ULT)

"make perfect" or "restore" or "make well again"

strengthen, {and} establish you (ULT)

These two expressions have similar meanings, that is, that God will enable the believers to trust in him and to obey him regardless of any suffering they may experience. (See: Metaphor)

> **ULT**
>
> **10** But the God of all grace, who has called you to his eternal glory in Christ, having suffered for a little while, will himself perfect, confirm, strengthen, {and} establish you.

1 Peter 5:11

(There are no notes for this verse.)

ULT

11 To him {be} the dominion forever. Amen.

1 Peter 5:12

Through Silvanus...to you...I wrote...briefly (ULT)

Silvanus wrote the words that Peter told him to write in the letter.

this is the true grace of God (ULT)

This refers back to what Paul has written. Here the word **grace** refers to the gospel message, which tells of the kind things that God has done for believers. Alternate translation: "I have written about the true grace of God" or "the gospel message I have written is God's grace to you" (See: Metonymy)

Stand in it (ULT)

The word **it** refers to "the true grace of God." Being strongly committed to this grace is spoken of as standing firmly in one place, refusing to move. Alternate translation: "Remain strongly committed to it" (See: Metaphor)

> **ULT**
>
> **12** Through Silvanus, the faithful brother, as I regard him, I wrote to you briefly, exhorting and testifying that this is the true grace of God. Stand in it.

1 Peter 5:13

She {who is} in Babylon (ULT)

Here, **she** probably refers to the group of believers who live in **Babylon**. Here, **Babylon** could mean: (1) This is a symbol for the city of Rome. (2) This is a symbol for anywhere that Christians are suffering. (3) This is a literal reference to the city of Babylon. It most likely refers to the city of Rome. (See: Symbolic Language)

> **ULT**
>
> **13** She {who is} in Babylon, chosen together with you, greets you, as well as Mark, my son.

chosen together with you (ULT)

You can state this in active form. Alternate translation: "whom God has chosen as he has chosen you" (See: Active or Passive)

my son (ULT)

Peter speaks of Mark as if he is his spiritual **son**. Alternate translation: "my spiritual son" or "who is like a son to me" (See: Metaphor)

1 Peter 5:14

a kiss of love (ULT)

"a loving kiss" or "a kiss to show your love for each other"

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Version 25

Abstract Nouns

Description

Abstract nouns are nouns that refer to attitudes, qualities, events, or situations. These are things that cannot be seen or touched in a physical sense, such as happiness, weight, unity, friendship, health, and reason. This is a translation issue because some languages may express a certain idea with an abstract noun, while others would need a different way to express it.

> This page answers the question: *What are abstract nouns and how do I deal with them in my translation?*
>
> In order to understand this topic, it would be good to read:
>
> [[rc://en/ta/man/translate/figs-partsofspeech]]
> [[rc://en/ta/man/translate/figs-sentences]]

Remember that nouns are words that refer to a person, place, thing, or idea. Abstract nouns are the nouns that refer to ideas. These can be attitudes, qualities, events, situations, or even relationships between those ideas. These are things that cannot be seen or touched in a physical sense, such as joy, peace, creation, goodness, contentment, justice, truth, freedom, vengeance, slowness, length, weight, and many, many more.

Some languages, such as Biblical Greek and English, use abstract nouns a lot. They provide a way of giving names to actions or qualities. With names, people who speak these languages can talk about the concepts as though they were things. For example, in languages that use abstract nouns, people can say, "I believe in the forgiveness of sin."
But some languages do not use abstract nouns very much. In these languages, speakers may not have the two abstract nouns "forgiveness" and "sin," but they would express the same meaning in other ways. For example, they would express, "I believe that God is willing to forgive people after they have sinned," by using verb phrases instead of nouns for those ideas.

Reason This Is a Translation Issue

The Bible that you translate from may use abstract nouns to express certain ideas. Your language might not use abstract nouns for some of those ideas. Instead, it might use phrases to express those ideas. Those phrases will use other kinds of words such as adjectives, verbs, or adverbs to express the meaning of the abstract noun. For example, "What is its **weight**?" could be expressed as "How much does it **weigh**?" or "How **heavy** is it?"

Examples From the Bible

> From **childhood** you have known the sacred writings ... (2 Timothy 3:15a ULT)

The abstract noun "childhood" refers to when someone was a child.

> But **godliness** with **contentment** is great **gain**. (1 Timothy 6:6 ULT)

The abstract nouns "godliness" and "contentment" refer to being godly and content. The abstract noun "gain" refers to something that benefits or helps someone.

> Today **salvation** has come to this house, because he too is a son of Abraham. (Luke 19:9 ULT)

The abstract noun "salvation" here refers to being saved.

> The Lord does not move slowly concerning his promises, as some consider **slowness** to be (2 Peter 3:9a ULT)

The abstract noun "slowness" refers to the lack of speed with which something is done.

> He will both bring to light the hidden things of darkness and reveal the **purposes** of the heart. (1 Corinthians 4:5b ULT)

The abstract noun "purposes" refers to the things that people want to do and the reasons they want to do them.

Translation Strategies

If an abstract noun would be natural and give the right meaning in your language, consider using it. If not, here is another option:

(1) Reword the sentence with a phrase that expresses the meaning of the abstract noun. Instead of a noun, the new phrase will use a verb, an adverb, or an adjective to express the idea of the abstract noun.

Examples of Translation Strategies Applied

(1) Reword the sentence with a phrase that expresses the meaning of the abstract noun. Instead of a noun, the new phrase will use a verb, an adverb, or an adjective to express the idea of the abstract noun. Alternative translations are indented below the Scripture example.

> ... from **childhood** you have known the sacred writings ... (2 Timothy 3:15a ULT)
>
>> Ever since **you were a child** you have known the sacred writings.
>
> But **godliness** with **contentment** is great **gain**. (1 Timothy 6:6 ULT)
>
>> But **being godly** and **content** is very **beneficial**. But we **benefit** greatly when we **are godly** and **content**. But we **benefit** greatly when we **honor and obey God** and when we are **happy with what we have**.
>
> Today **salvation** has come to this house, because he too is a son of Abraham. (Luke 19:9 ULT)
>
>> Today the people in this house **have been saved** ... Today God **has saved** the people in this house ...
>
> The Lord does not move slowly concerning his promises, as some consider **slowness** to be. (2 Peter 3:9a ULT)
>
>> The Lord does not move slowly concerning his promises, as some consider **moving slowly** to be.
>
> He will bring to light the hidden things of darkness and reveal the **purposes** of the heart. (1 Corinthians 4:5b ULT)
>
>> He will bring to light the hidden things of darkness and reveal **the things that people want to do and the reasons that they want to do them**.

Active or Passive

Some languages use both active and passive sentences. In active sentences, the subject does the action. In passive sentences, the subject is the one that receives the action. Here are some examples with their subjects bolded:

> • Active: **My father** built the house in 2010.
> • Passive: **The house** was built in 2010.

Translators whose languages do not use passive sentences will need to know how they can translate passive sentences that they find in the Bible. Other translators will need to decide when to use a passive sentence and when to use the active form.

This page answers the question: *What do active and passive mean, and how do I translate passive sentences?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-sentences]]
[[rc://en/ta/man/translate/figs-verbs]]

Description

Some languages have both active and passive forms of sentences.

> • In the active form, the subject does the action and is always mentioned.
> • In the passive form, the action is done to the subject, and the one who does the action is not always mentioned.

In the examples of active and passive sentences below, we have bolded the subject.

> • active: **My father** built the house in 2010.
> • passive: **The house** was built by my father in 2010.
> • passive: **The house** was built in 2010. (This does not tell who did the action.)

Reasons This Is a Translation Issue

All languages use active forms. Some languages use passive forms, and some do not. Some languages use passive forms only for certain purposes, and the passive form is not used for the same purposes in all of the languages that use it.

Purposes for the Passive

> • The speaker is talking about the person or thing the action was done to, not about the person who did the action.
> • The speaker does not want to tell who did the action.
> • The speaker does not know who did the action.

Translation Principles Regarding the Passive

> • Translators whose language does not use passive forms will need to find another way to express the idea.
> • Translators whose language has passive forms will need to understand why the passive is used in a particular sentence in the Bible and decide whether or not to use a passive form for that purpose in his translation of the sentence.

Examples From the Bible

> Then their shooters shot at your soldiers from off the wall, and some of the king's servants **were killed**, and your servant Uriah the Hittite **was killed** too. (2 Samuel 11:24 ULT)

This means that the enemy's shooters shot and killed some of the king's servants, including Uriah. The point is what happened to the king's servants and Uriah, not who shot them. The purpose of the passive form here is to keep the focus on the king's servants and Uriah.

> When the men of the city arose early in the morning, and see, the altar of Baal **was torn down**. (Judges 6:28a ULT)

The men of the town saw what had happened to the altar of Baal, but they did not know who broke it down. The purpose of the passive form here is to communicate this event from the perspective of the men of the town.

> It would be better for him if a millstone **were put** around his neck and he **were thrown** into the sea. (Luke 17:2a ULT)

This describes a situation in which a person ends up in the sea with a millstone around his neck. The purpose of the passive form here is to keep the focus on what happens to this person. Who does these things to the person is not important.

Translation Strategies

If your language would use a passive form for the same purpose as in the passage that you are translating, then use a passive form. If you decide that it is better to translate without a passive form, here are some strategies that you might consider.

(1) Use the same verb in an active sentence and tell who or what did the action. If you do this, try to keep the focus on the person receiving the action.
(2) Use the same verb in an active sentence, and do not tell who or what did the action. Instead, use a generic expression like "they" or "people" or "someone."
(3) Use a different verb.

Examples of Translation Strategies Applied

(1) Use the same verb in an active sentence and tell who did the action. If you do this, try to keep the focus on the person receiving the action.

> A loaf of bread **was given** him every day from the street of the bakers. (Jeremiah 37:21b ULT)

> > **The king's servants gave** Jeremiah a loaf of bread every day from the street of the bakers.

(2) Use the same verb in an active sentence, and do not tell who did the action. Instead, use a generic expression like "they" or "people" or "someone."

> It would be better for him if a millstone **were put** around his neck and he **were thrown** into the sea. (Luke 17:2a ULT)

> > It would be better for him if **they were to put** a millstone around his neck and **throw** him into the sea.
> > It would be better for him if **someone were to put** a heavy stone around his neck and **throw** him into the sea.

(3) Use a different verb in an active sentence.

> A loaf of bread **was given** him every day from the street of the bakers. (Jeremiah 37:21 ULT)

> > He **received** a loaf of bread every day from the street of the bakers.

Next we recommend you learn about:

Abstract Nouns
[[rc://en/ta/man/translate/figs-order]]

Assumed Knowledge and Implicit Information

Assumed knowledge is whatever a speaker assumes his audience knows before he speaks and gives them some kind of information. The speaker does not give the audience this information because he believes that they already know it.

> This page answers the question: *How can I be sure that my translation communicates the assumed knowledge and implicit information along with the explicit information of the original message?*

When the speaker does give the audience information, he can do so in two ways. The speaker gives explicit information in what he states directly. Implicit Information is what the speaker does not state directly because he expects his audience to be able to learn it from other things he says.

Description

When someone speaks or writes, he has something specific that he wants people to know or do or think about. He normally states this directly. This is explicit information.

The speaker assumes that his audience already knows certain things that they will need to think about in order to understand this information. Normally he does not tell people these things, because they already know them. This is called assumed knowledge.

The speaker does not always directly state everything that he expects his audience to learn from what he says. Implicit information is information that he expects people to learn from what he says even though he does not state it directly.

Often, the audience understands this implicit information by combining what they already know (assumed knowledge) with the explicit information that the speaker tells them directly.

Reasons This Is a Translation Issue

All three kinds of information are part of the speaker's message. If one of these kinds of information is missing, then the audience will not understand the message. Because the target translation is in a language that is very different from the biblical languages and is made for an audience that lives in a very different time and place than the people in the Bible, many times the assumed knowledge or the implicit information is missing from the message. In other words, modern readers do not know everything that the original speakers and hearers in the Bible knew. When these things are important for understanding the message, it is helpful if you include this information in the text or in a footnote.

Examples From the Bible

> Then a scribe came to him and said, "Teacher, I will follow you wherever you go." Jesus said to him, "Foxes **have holes**, and the birds of the sky **have nests**, but the Son of Man has nowhere to lay his head." (Matthew 8:19-20 ULT)

Jesus did not say what foxes and birds use holes and nests for, because he assumed that the scribe would have known that foxes sleep in holes in the ground and birds sleep in their nests. This is **assumed knowledge**.

Jesus did not directly say here "I am the Son of Man" but, if the scribe did not already know it, then that fact would be **implicit information** that he could learn because Jesus referred to himself that way. Also, Jesus did not state explicitly that he travelled a lot and did not have a house that he slept in every night. That is **implicit information** that the scribe could learn when Jesus said that he had nowhere to lay his head.

> Woe to you, Chorazin! Woe to you, Bethsaida! If the mighty deeds had been done in **Tyre and Sidon** which were done in you, they would have repented long ago in sackcloth and ashes. But

> I say to you, it will be more tolerable for Tyre and Sidon at the **day of judgment** than for you.
> (Matthew 11:21-22 ULT)

Jesus assumed that the people he was speaking to knew that Tyre and Sidon were very wicked, and that the day of judgment is a time when God will judge every person. Jesus also knew that the people he was talking to believed that they were good and did not need to repent. Jesus did not need to tell them these things. This is all **assumed knowledge**.

An important piece of **implicit information** here is that the people he was speaking to would be judged more severely than the people of Tyre and Sidon would be judged **because** they did not repent.

> Why do your disciples violate the traditions of the elders? For **they do not wash their hands when they eat bread**. (Matthew 15:2 ULT)

One of the traditions of the elders was a ceremony in which people would wash their hands in order to be ritually clean before eating. People thought that in order to be righteous, they had to follow all the traditions of the elders. This was **assumed knowledge** that the Pharisees who were speaking to Jesus expected him to know. By saying this, they were accusing his disciples of not following the traditions, and thus not being righteous. This is **implicit information** that they wanted him to understand from what they said.

Translation Strategies

If readers have enough assumed knowledge to be able to understand the message, along with any important implicit information that goes with the explicit information, then it is good to leave that knowledge unstated and leave the implicit information implicit. If the readers do not understand the message because one of these is missing for them, then follow these strategies:

(1) If readers cannot understand the message because they do not have certain assumed knowledge, then provide that knowledge as explicit information.

(2) If readers cannot understand the message because they do not know certain implicit information, then state that information clearly, but try to do it in a way that does not imply that the information was new to the original audience.

Examples of Translation Strategies Applied

(1) If readers cannot understand the message because they do not have certain assumed knowledge, then provide that knowledge as explicit information.

> Jesus said to him, "Foxes **have holes**, and the birds of the sky **have nests**, but the Son of Man has nowhere to lay his head." (Matthew 8:20 ULT)

The assumed knowledge was that the foxes slept in their holes and birds slept in their nests.

> > Jesus said to him, "Foxes **have holes to live in**, and the birds of the sky **have nests to live in**, but the Son of Man has nowhere to lay his head and sleep."

> It will be more tolerable for **Tyre and Sidon** at the day of judgment than for you (Matthew 11:22 ULT)

The assumed knowledge was that the people of Tyre and Sidon were very, very wicked. This can be stated explicitly.
>

> > At the day of judgment, it will be more tolerable for **those cities of Tyre and Sidon, whose people were very wicked**, than it will be for you. or At

> the day of judgment, It will be more tolerable for those **wicked cities,
> Tyre and Sidon,** than for you.

> Why do your disciples violate the traditions of the elders? For **they do not wash their hands**
> when they eat bread. (Matthew 15:2 ULT)

The assumed knowledge was that one of the traditions of the elders was a ceremony in which people would wash their hands in order to be ritually clean before eating, which they must do to be righteous. It was not to remove germs from their hands to avoid sickness, as a modern reader might think.

> Why do your disciples violate the traditions of the elders? For **they do not
> go through the ceremonial handwashing ritual of righteousness** when
> they eat bread.

(2) If readers cannot understand the message because they do not know certain implicit information, then state that information clearly, but try to do it in a way that does not imply that the information was new to the original audience.

> Then a scribe came to him and said, "Teacher, I will follow you wherever you go." Jesus said to
> him, "Foxes have holes, and the birds of the sky have nests, but the Son of Man has nowhere
> to lay his head." (Matthew 8:19-20 ULT)

The implicit information is that Jesus himself is the Son of Man. Other implicit information is that if the scribe wanted to follow Jesus, then, like Jesus, he would have to live without a house.

> Jesus said to him, "Foxes have holes, and the birds of the sky have nests,
> but **I, the Son of Man**, have **no home to rest in. If you want to follow
> me, you will live as I live**."

> It will be more tolerable for Tyre and Sidon at the day of judgment than for you (Matthew
> 11:22 ULT)

The implicit information is that God would not only judge the people; he would punish them. This can be made explicit.

> At the day of judgment, God will **punish Tyre and Sidon**, cities whose
> people were very wicked, **less severely than he will punish you**.
> or:
> At the day of judgment, God will **punish you more severely** than Tyre and
> Sidon, cities whose people were very wicked.

Modern readers may not know some of the things that the people in the Bible and the people who first read it knew. This can make it hard for them to understand what a speaker or writer says, and to learn things that the speaker left implicit. Translators may need to state some things explicitly in the translation that the original speaker or writer left unstated or implicit.

> Next we recommend you learn about:
>
> *[[rc://en/ta/man/translate/figs-explicitinfo]]*

(**Go back to:** 1 Peter 2:2; 2:6; 2:12; 3:9; 3:10; 3:12; 4:10)

Blessings

Description

Blessings are short sayings that people use to ask God to do something good for another person. In the Bible, the person saying the blessing speaks or writes directly to the person who will receive the blessing. The person who says the blessing does not directly speak to God, but it is understood that God is the one who will do the good thing mentioned. It is also understood that God hears the blessing, whether he is mentioned by name or not.

> This page answers the question: *What are blessings, and how can I translate them?*
>
> In order to understand this topic, it would be good to read:
>
> [[rc://en/ta/man/translate/writing-intro]]
> [[rc://en/ta/man/translate/writing-poetry]]

Reason This Is a Translation Issue

Each language has its own ways of saying blessings. There are many blessings in the Bible. They need to be translated in the way that people say blessings in your language, so that people recognize them as blessings and understand what one person wants God to do for another.

Examples From the Bible

In the Bible, people often said a blessing when they met someone or when they were leaving someone or sending someone off.

In the book of Ruth, when Boaz meets his workers in the fields, he greets them with a blessing:

> Then behold, Boaz coming from Bethlehem! And he said to the reapers, "Yahweh be with you." And they said to him, "May Yahweh bless you." (Ruth 2:4 ULT)

Similarly, when Rebekah leaves her family, they say farewell with a blessing:

> They blessed Rebekah, and said to her, "Our sister, may you be the mother of thousands of ten thousands, and may your descendants possess the gate of those who hate them." (Genesis 24:60 ULT)

In a similar way, the writers of letters in the New Testament often wrote a blessing at the beginning of their letters as well as at the end. Here are examples from the beginning and end of Paul's second letter to Timothy:

> Grace, mercy, and peace from God the Father and Christ Jesus our Lord. (2 Tim 1:2 ULT)
> The Lord be with your spirit. Grace be with you. (2 Tim 4:22 ULT)

Translation Strategies

Find out how people say blessings in your language. Collect a list of common blessings, noting the form of the verb, the use of certain words, and the words that are not used in a blessing but would normally be in a sentence. Also find out what differences there might be between blessings that people use when they are speaking to each other and when they are writing to each other.

If translating a blessing literally would be natural and give the right meaning in your language, consider doing that. If not, here are some options:

Add a verb if that is natural in your language.
Mention God as the subject of a blessing if that is natural in your language.
Translate the blessing in a form that is natural and clear in your language.

Examples of Translation Strategies Applied

(1) Add a verb if that is natural in your language.

> The Lord with your spirit. The grace with you. (2 Tim 4:22, literal from the Greek)

In the Greek of this verse, there is no verb 'be.' However, in blessings in English, it is natural to use a verb. The idea that the 'grace' from God will be or remain with the person is implied in Greek.

The Lord **be** with your spirit. Grace **be** with you. (2 Tim 4:22 ULT)

(2) Mention God as the subject of a blessing if that is natural in your language.

If people expect a blessing to refer to God in your language, you might have to provide 'God' as the subject or as the source of the blessing. In Greek and Hebrew, usually God is not explicitly mentioned in the blessing, but it is implied that God is the one acting to show his kindness to the person being addressed.

> The Lord be with your spirit. Grace be with you. (2 Tim 4:22 ULT)

The Lord be with your spirit. **May God give** grace to you.

> They blessed Rebekah, and said to her, "Our sister, may you be the mother of thousands of ten thousands, and may your descendants possess the gate of those who hate them." (Genesis 24:60 ULT)

They blessed Rebekah, and said to her, "Our sister, may **God grant that** you be the mother of thousands of ten thousands, and may **God empower** your descendants **to** possess the gate of those who hate them."

(3) Translate the blessing in a form that is natural and clear in your language.

Here are some ideas for ways that people might say a blessing in their language.

> The Lord be with your spirit. Grace be with you. (2 Tim 4:22 ULT)

May the Lord be with your spirit. May God cause his grace to be with you.

May you have God's presence with you. May you experience grace from God.

> "Our sister, may you be the mother of thousands of ten thousands, and may your descendants possess the gate of those who hate them." (Genesis 24:60 ULT)

"Our sister, we pray to God that you may be the mother of thousands of ten thousands, and appeal to him that your descendants may possess the gate of those who hate them."

"Our sister, by God's power you will be the mother of thousands of ten thousands, and your descendants will possess the gate of those who hate them."

(**Go back to:**)

Connect — Reason-and-Result Relationship

Logical Relationships

This page answers the question: *How can I translate the reason-result relationship?*

Some connectors establish logical relationships between two phrases, clauses, sentences, of chunks of text.

Reason-and-Result Relationships

Description

A reason-and-result relationship is a logical relationship in which one event is the **reason** or cause for another event. The second event, then, is the **result** of the first event.

Reason This Is a Translation Issue

A reason-and-result relationship can look forward — "I did Y because I wanted X to happen." But usually it is looking backward — "X happened, and so I did Y." Also, it is possible to state the reason either before or after the result. Many languages have a preferred order for the reason and the result, and it will be confusing for the reader if they are in the opposite order. Common words used to indicate a reason-and-result relationship in English are "because," "so," "therefore," and "for." Some of these words can also be used to indicate a goal relationship, so translators need to be aware of the difference between a goal relationship and a reason-and-result relationship. It is necessary for translators to understand how the two events are connected, and then communicate them clearly in their language.

If the reason and result are stated in different verses, it is still possible to put them in a different order. If you change the order of the verses, then put the verse numbers together at the beginning of the group of verses that were rearranged like this: 1-2. This is called a Verse Bridge.

Examples From OBS and the Bible

> The Jews were amazed, **because** Saul had tried to kill believers, and now he believed in Jesus! (Story 46 Frame 6 OBS)

The **reason** is the change in Saul — that he had tried to kill people who believed in Jesus, and now he himself believed in Jesus. The **result** is that the Jews were amazed. "Because" connects the two ideas and indicates that what follows it is a reason.

> Behold, a great storm arose on the sea, **so that** the boat was covered with the waves. (Matthew 8:24a ULT)

The **reason** is the great storm, and the **result** is that the boat was covered with the waves. The two events are connected by "so that." Notice that the term "so that" often indicates a goal relationship, but here the relationship is reason-and-result. This is because the sea cannot think and therefore does not have a goal.

> God blessed the seventh day and sanctified it, **because** in it he rested from all his work which he had done in his creation. (Genesis 2:3 ULT)

The **result** is that God blessed and sanctified the seventh day. The **reason** is because he rested on the seventh day from his work.

> "Blessed are the poor, **for** yours is the kingdom of God." (Luke 6:20b ULT)

The **result** is that the poor are blessed. The **reason** is that the kingdom of God is theirs.

> But he raised up in their place their sons that Joshua circumcised, being uncircumcised,
> **because** they had not been circumcised on the way. (Joshua 5:7 ULT)

The **result** is that Joshua circumcised the boys and men who had been born in the wilderness. The **reason** was that they had not been circumcised while they were journeying.

Translation Strategies

If your language uses reason-and-result relationships in the same way as in the text, then use them as they are.

(1) If the order of the clauses is confusing for the reader, then change the order.

(2) If the relationship between the clauses is not clear, then use a more clear connecting word.

(3) If it is more clear to put a connecting word in the clause that does not have one, then do so.

Examples of Translation Strategies Applied

> God blessed the seventh day and sanctified it, **because** in it he rested from all his work which
> he had done in his creation. (Genesis 2:3 ULT)

(1) God rested on the seventh day from all his work which he had done in his creation. **That is why** he blessed the seventh day and sanctified it.

> Blessed are the poor, **for** yours is the kingdom of God. (Luke 6:20 ULT)

(1) The kingdom of God belongs to you who are poor. **Therefore**, the poor are blessed.

(2) Blessed are the poor, **because** yours is the kingdom of God.

(3) **The reason that** the poor are blessed **is because** yours is the kingdom of God.

> Behold, a great storm arose on the sea, **so that** the boat was covered with the waves.
> (Matthew 8:24a ULT)

(1) Behold, the boat was covered with the waves **because** a great storm arose on the sea.

(2) Behold, a great storm arose on the sea, **with the result that** the boat was covered with the waves.

(3) Behold, **because** a great storm arose on the sea, the boat was covered with the waves.

> **Since** he was not able to find out anything for certain because of the noise, he ordered that he
> be brought into the fortress. (Acts 21:34b ULT)

(1) The captain ordered that Paul be brought into the fortress, **because** he could not tell anything because of all the noise.

(2) **Because** the captain could not tell anything because of all the noise, he ordered that Paul be brought into the fortress.

(3) The captain could not tell anything because of all the noise, **so** he ordered that Paul be brought into the fortress.

(**Go back to:** 1 Peter 2:1; 3:7)

Doublet

Description

We are using the word "doublet" to refer to two words or phrases that are used together and either mean the same thing or mean very close to the same thing. Often they are joined with the word "and." Unlike Hendiadys, in which one of the words modifies the other, in a doublet the two words or phrases are equal and are used to emphasize or intensify the one idea that is expressed by the two words or phrases.

> This page answers the question: *What are doublets and how can I translate them?*
>
> In order to understand this topic, it would be good to read:
>
> *[[rc://en/ta/man/translate/figs-intro]]*

A very similar issue is the repetition of the same word or phrase for emphasis, usually with no other words between them. Because these figures of speech are so similar and have the same effect, we will treat them here together.

Reason This Is a Translation Issue

In some languages people do not use doublets. Or they may use doublets, but only in certain situations, so a doublet might not make sense in their language in some verses. People might think that the verse is describing two ideas or actions, when it is only describing one. In this case, translators may need to find some other way to express the meaning expressed by the doublet.

Examples From the Bible

> He has one people **scattered** and **dispersed** among the peoples (Esther 3:8 ULT)

The bolded words mean the same thing. Together they mean the people were spread out.

> He attacked two men **more righteous** and **better** than himself. (1 Kings 2:32b ULT)

This means that they were "much more righteous" than he was.

> You have decided to prepare **false** and **deceptive** words. (Daniel 2:9b ULT)

This means that they had decided to lie, which is another way of saying that they intended to deceive people.

> ... like of a lamb **without blemish** and **without spot**. (1 Peter 1:19b ULT)

This means that he was like a lamb that did not have any defect—not even one.

> Then they approached {and} woke him up, saying, **"Master! Master!** We are perishing!" (Luke 8:24 ULT)

The repetition of "Master" means that the disciples called to Jesus urgently and continually.

Translation Strategies

If a doublet would be natural and give the right meaning in your language, consider using it. If not, consider these strategies.

(1) Translate only one of the words or phrases.

(2) If the doublet is used to intensify the meaning, translate one of the words or phrases and add a word that intensifies it such as "very" or "great" or "many."

(3) If the doublet is used to intensify or emphasize the meaning, use one of your language's ways of doing that.

Translation Strategies Applied

(1) Translate only one of the words.

> You have decided to prepare **false** and **deceptive** words. (Daniel 2:9b ULT)
>
>> "You have decided to prepare **false** things to say."

(2) If the doublet is used to intensify the meaning, translate one of the words and add a word that intensifies it such as "very" or "great" or "many."

> He has one people **scattered** and **dispersed** among the peoples (Esther 3:8 ULT)
>
>> "He has one people **very spread out**."

(3) If the doublet is used to intensify or emphasize the meaning, use one of your language's ways of doing that.

> ... like a lamb **without blemish** and **without spot**. (1 Peter 1:19b ULT)
>
>> • English can emphasize this with "any" and "at all."
>>
>>> "... like a lamb **without any blemish at all**."

> Then they approached {and} woke him up, saying, **"Master! Master!** We are perishing!" (Luke 8:24 ULT)
>
>> Then they approached {and} woke him up, **urgently shouting, "Master!** We are perishing!"

(**Go back to:** 1 Peter 1:10; 1:19; 2:11; 2:18; 3:4; 4:13; 4:18)

Ellipsis

Description

An ellipsis[1] occurs when a speaker or writer leaves out one or more words that normally should be in the sentence. The speaker or writer does this because he knows that the hearer or reader will understand the meaning of the sentence and supply the words in his mind when he hears or reads the words that are there. For example:

> This page answers the question: *What is ellipsis ? ([^1])*
>
> In order to understand this topic, it would be good to read:
>
> *[[rc://en/ta/man/translate/figs-intro]]*
> *[[rc://en/ta/man/translate/figs-sentences]]*

> So the wicked will not stand in the judgment, **nor sinners in the assembly of the righteous**. (Psalm 1:5 ULT)

There is ellipsis in the second part because "nor sinners in the assembly of the righteous" is not a complete sentence. The speaker assumes that the hearer will understand what it is that sinners will not do in the assembly of the righteous by filling in the action from the previous clause. With the action filled in, the complete sentence would read:

> > So the wicked will not stand in the judgment, nor **will** sinners **stand** in the assembly of the righteous.

[1] English has a punctuation symbol which is also called an ellipsis. It is a series of three dots (…) used to indicate an intentional omission of a word, phrase, sentence or more from text without altering its original meaning. This translationAcademy article is not about the punctuation mark, but about the concept of omission of words that normally should be in the sentence.

Two Types of Ellipsis

A Relative Ellipsis happens when the reader has to supply the omitted word or words from the context. Usually the word is in the previous sentence, as in the example above.
An Absolute Ellipsis happens when the omitted word or words are not in the context, but the phrases are common enough in the language that the reader is expected to supply what is missing from this common usage or from the nature of the situation.

Reason This Is a Translation Issue

Readers who see incomplete sentences or phrases may not know that there is information missing that the writer expects them to fill in. Or readers may understand that there is information missing, but they may not know what information is missing because they do not know the original biblical language, culture, or situation as the original readers did. In this case, they may fill in the wrong information. Or readers may misunderstand the ellipsis if they do not use ellipsis in the same way in their language.

Examples From the Bible

Relative Ellipsis

> He makes Lebanon skip like a calf **and Sirion like a young ox**. (Psalm 29:6 ULT)

The writer wants his words to be few and to make good poetry. The full sentence with the information filled in would be:

> He makes Lebanon skip like a calf and **he makes** Sirion **skip** like a young
> ox.

> Watch carefully, therefore, how you walk—**not as unwise but as wise**. (Ephesians 5:15b ULT)

The information that the reader must understand in the second parts of these sentences can be filled in from the first parts:

> Watch carefully, therefore, how you walk—**walk** not as unwise but **walk** as
> wise,

Absolute Ellipsis

> Then when he had come near, he asked him, "What do you want me to do for you?" And so he
> said, "Lord, **that I might recover my sight**." (Luke 18:40b-41 ULT)

It seems that the man answered in an incomplete sentence because he wanted to be polite and not directly ask Jesus for healing. He knew that Jesus would understand that the only way he could receive his sight would be for Jesus to heal him. The complete sentence would be:

> "Lord, **I want you to heal me so** that I might receive my sight."

> To Titus, a true son in our common faith. Grace and peace from God the Father and Christ
> Jesus our Savior. (Titus 1:4 ULT)

The writer assumes that the reader will recognize this common form of a blessing or wish, so he does not need to include the full sentence, which would be:

> To Titus, a true son in our common faith. **May you receive** grace and
> peace from God the Father and Christ Jesus our Savior.

Translation Strategies

If ellipsis would be natural and give the right meaning in your language, consider using it. If not, here is another option:

(1) Add the missing words to the incomplete phrase or sentence.

Examples of Translation Strategies Applied

(1) Add the missing words to the incomplete phrase or sentence.

> So the wicked will not stand in the judgment, nor **sinners in the assembly** of the righteous.
> (Psalm 1:5 ULT)

> > So the wicked will not stand in the judgment, and **sinners will not stand
> > in the assembly** of the righteous.

> Then when he had come near, he asked him, "What do you want me to do for you?" And so he
> said, "Lord, **that I might recover my sight**." (Luke 18:40b-41 ULT)

> > Then when the man was near, Jesus asked him, "What do you want me to
> > do for you?" He said, "Lord, **I want you to heal me** that I might receive
> > my sight."

> He makes Lebanon skip like a calf **and Sirion like a young ox**. (Psalm 29:6 ULT)

> He makes Lebanon skip like a calf, and **he makes** Sirion **skip** like a young ox.

(**Go back to:** 1 Peter 3:1)

Euphemism

Description

A euphemism is a mild or polite way of referring to something that is unpleasant, embarrassing, or socially unacceptable, such as death or activities usually done in private.

> This page answers the question: *What is a euphemism?*
>
> In order to understand this topic, it would be good to read:
>
> [[rc://en/ta/man/translate/figs-intro]]

> ... they found Saul and his sons **fallen** on Mount Gilboa. (1 Chronicles 10:8b ULT)

This means that Saul and his sons "were dead." It is a euphemism because the important thing was not that Saul and his sons had fallen but that they were dead. Sometimes people do not like to speak directly about death because it is unpleasant.

Reason This Is a Translation Issue

Different languages use different euphemisms. If the target language does not use the same euphemism as in the source language, readers may not understand what it means and they may think that the writer means only what the words literally say.

Examples From the Bible

> ... where there was a cave. Saul went inside to **cover his feet**. (1 Samuel 24:3b ULT)

The original hearers would have understood that Saul went into the cave to use it as a toilet, but the writer wanted to avoid offending or distracting them, so **he did not say specifically** what Saul did or what he left in the cave.

> But Mary said to the angel, "How will this be, since I have not **known a man**?" (Luke 1:34 ULT)

In order **to be polite**, Mary uses a euphemism to say that she has never had sexual intercourse with a man.

Translation Strategies

If euphemism would be natural and give the right meaning in your language, consider using it. If not, here are other options:

(1) Use a euphemism from your own culture.

(2) State the information plainly without a euphemism if it would not be offensive.

Examples of Translation Strategies Applied

(1) Use a euphemism from your own culture.

> ... where there was a cave. Saul went inside to **cover his feet**. (1 Samuel 24:3b ULT) — Some languages might use euphemisms like these:
>
> > "... where there was a cave. Saul went into the cave to **dig a hole**"
> >
> > "... where there was a cave. Saul went into the cave to **have some time alone**"

> But Mary said to the angel, "How will this be, since I have not **known a man**?" (Luke 1:34 ULT)

> But Mary said to the angel, "How will this be, since I have not **slept with a man**?"

(2) State the information plainly without a euphemism if it would not be offensive.

> They found Saul and his sons **fallen** on Mount Gilboa. (1 Chronicles 10:8b ULT)
>
> > "They found Saul and his sons **dead** on Mount Gilboa."

(**Go back to:** 1 Peter 4:6)

Exclusive and Inclusive 'We'

Description

Some languages have more than one form of "we": an inclusive form that means "I and you" and an exclusive form that means "I and someone else but not you." The exclusive form excludes the person being spoken to. The inclusive form includes the person being spoken to and possibly others. This is also true for "us,"

"our," "ours," and "ourselves." Some languages have inclusive forms and exclusive forms for each of these. Translators whose language has separate exclusive and inclusive forms for these words will need to understand what the speaker meant so that they can decide which form to use.

See the pictures. The people on the right are the people that the speaker is talking to. The yellow highlight shows who the inclusive "we" and the exclusive "we" refer to.

we/us (inclusive)

we/us (exclusive)

Reason This Is a Translation Issue

The Bible was first written in the Hebrew, Aramaic, and Greek languages. Like English, these languages do not have separate exclusive and inclusive forms for "we." If your language has separate exclusive and inclusive forms of "we," then you will need to understand what the speaker meant so that you can decide which form of "we" to use.

Examples From the Bible

Exclusive

> They said, "There are not more than five loaves of bread and two fish with us—unless **we** go and buy food for all these people." (Luke 9:13 ULT)

In the second clause, the disciples are talking about some of them going to buy food. They were speaking to Jesus, but Jesus was not going to buy food. So languages that have inclusive and exclusive forms of "we" would use the **exclusive** form there.

> **We** have seen it, and **we** bear witness to it. **We** are announcing to you the eternal life, which was with the Father, and which has been made known to **us**. (1 John 1:2 ULT)

John is telling people who have not seen Jesus what he and the other apostles have seen. So languages that have inclusive and exclusive forms of "we" and "us" would use the **exclusive** forms in this verse.

Inclusive

> The shepherds said one to each other, "Let **us** now go to Bethlehem, and see this thing that has happened, which the Lord has made known to **us**." (Luke 2:15b ULT)

The shepherds were speaking to one another. When they said "us," they were including the people they were speaking to, so languages that have inclusive and exclusive forms of "we" and "us" would use the **inclusive** form in this verse.

> Now it happened that on one of those days, he indeed got into a boat with his disciples, and he said to them, "Let **us** go over to the other side of the lake." So they set sail. (Luke 8:22 ULT)

When Jesus said "us," he was referring to himself and to the disciples he was speaking to, so languages that have inclusive and exclusive forms of "we" and "us" would use the **inclusive** form in this verse.

Next we recommend you learn about:

[[rc://en/ta/man/translate/figs-gendernotations]]

(**Go back to:** 1 Peter 1:3)

Forms of You

Singular, Dual, and Plural

Some languages have more than one word for "you" based on how many people the word "you" refers to. The **singular** form refers to one person, and the **plural** form refers to more than one person. Some languages also have a **dual** form which refers to two people, and some languages have other forms that refer to three or four people.
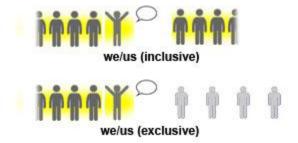
> This page answers the question: *What are the different forms of you?*
>
> In order to understand this topic, it would be good to read:
>
> *[[rc://en/ta/man/translate/figs-yousingular]]*
> *[[rc://en/ta/man/translate/figs-youdual]]*

You may also want to watch the video at https://ufw.io/figs_younum.

Sometimes in the Bible a speaker uses a singular form of "you" even though he is speaking to a crowd.

> • Singular Pronouns that Refer to Groups

Formal and Informal

Some languages have more than one form of "you" based on the relationship between the speaker and the person he is talking to. People use the **formal** form of "you" when speaking to someone who is older, or has higher authority, or is someone they do not know very well. People use the **informal** form when speaking to someone who is not older, or does not have higher authority, or is a family member or close friend.

You may also want to watch the video at https://ufw.io/figs_youform.

For help with translating these, we suggest you read:

> • Forms of "You" — Formal or Informal

(**Go back to:** Introduction to 1 Peter)

How to Translate Names

Description

The Bible contains the names of many people, groups of people, and places. Some of these names may sound strange and be hard to say. Sometimes readers may not know what a name refers to, and sometimes they may need to understand what a name means. This page will help you see how you can translate these names and how you can help people understand what they need to know about them.

> This page answers the question: *How can I translate names that are new to my culture?*
>
> In order to understand this topic, it would be good to read:
>
> *[[rc://en/ta/man/translate/translate-unknown]]*

Meaning of names

Most names in the Bible have meaning. Most of the time, names in the Bible are used simply to identify the people and places they refer to, but sometimes the meaning of a name is especially important.

> For this **Melchizedek**, king of Salem, priest of God Most High, was the one who met Abraham returning from the slaughter of the kings and blessed him. (Hebrews 7:1 ULT)

Here the writer uses the name "Melchizedek" primarily to refer to a man who had that name, and the title "king of Salem" tells us that he ruled over a certain city.

> His name first indeed means "king of righteousness," and then also "king of Salem," that is, "king of peace." (Hebrews 7:2b ULT)

Here the writer explains the meanings of Melchizedek's name and title because those things tell us more about the person. Other times, the writer does not explain the meaning of a name because he expects the reader to already know the meaning. If the meaning of the name is important to understand the passage, you can include the meaning in the text or in a footnote.

Reasons This Is a Translation Issue

- Readers may not know some of the names in the Bible. They may not know whether a name refers to a person or place or something else.
- Readers may need to understand the meaning of a name in order to understand the passage.
- Some names may have different sounds or combinations of sounds that are not used in your language or are unpleasant to say in your language. For strategies to address this problem, see Borrow Words.
- Some people and places in the Bible have two names. Readers may not realize that two names refer to the same person or place.

Examples From the Bible

> Then you crossed over the **Jordan** and came to **Jericho**, and the men of Jericho, and the **Amorites** … fought against you, but I gave them into your hand. (Joshua 24:11 ULT)

Readers might not know that "Jordan" is the name of a river, "Jericho" is the name of a city, and "Amorites" is the name of a group of people.

> She said, "Do I really continue to see, even after he has seen me?" Therefore, the well was called **Beer Lahai Roi**. (Genesis 16:13b-14a ULT)

Readers may not understand the second sentence if they do not know that "Beer Lahai Roi" means "Well of the Living One who sees me."

> And she called his name **Moses** and she said, "For out of the water I drew him." (Exodus 2:10b ULT)

Readers may not understand why she said this if they do not know that the name Moses sounds like the Hebrew words "pull out."

> **Saul** was in agreement with his execution. (Acts 8:1a ULT)

> But when the apostles, Barnabas and **Paul**, heard of it, they tore their clothing. (Acts 14:14a ULT)

Readers may not know that the names Saul and Paul refer to the same person.

Translation Strategies

(1) If readers cannot easily understand from the context what kind of a thing a name refers to, you can add a word to clarify it.

(2) If readers need to understand the meaning of a name in order to understand what is said about it, copy the name and tell about its meaning either in the text or in a footnote.

(3) Or if readers need to understand the meaning of a name in order to understand what is said about it, and that name is used only once, translate the meaning of the name instead of copying the name.

(4) If a person or place has two different names, use one name most of the time and the other name only when the text tells about the person or place having more than one name or when it says something about why the person or place was given that name. Write a footnote when the source text uses the name that is used less frequently.

(5) Or if a person or place has two different names, then use whatever name is given in the source text, and add a footnote that gives the other name.

Examples of Translation Strategies Applied

(1) If readers cannot easily understand from the context what kind of a thing a name refers to, you can add a word to clarify it.

> Then you crossed over the **Jordan** and came to **Jericho**, and the men of Jericho, and the **Amorites** … fought against you, but I gave them into your hand. (Joshua 24:11 ULT)

>> You went over the **Jordan River** and came to the **city of Jericho**. The men of Jericho fought against you, along with **the tribe of the Amorites.**

> At that hour, certain Pharisees approached, saying to him, "Leave and go away from here, because **Herod** wants to kill you." (Luke 13:31 ULT)

>> At that hour, certain Pharisees approached, saying to him, "Go and leave here, because **King Herod** wants to kill you."

(2) If readers need to understand the meaning of a name in order to understand what is said about it, copy the name and tell about its meaning either in the text or in a footnote.

> And she called his name **Moses** and she said, "For out of the water I drew him." (Exodus 2:10b ULT)

> > She called his name **Moses (which sounds like 'drawn out'),** and she
> > said, "For out of the water I drew him."

(3) Or if readers need to understand the meaning of a name in order to understand what is said about it, and that name is used only once, translate the meaning of the name instead of copying the name.

> She said, "Do I really continue to see, even after he has seen me?" Therefore, the well was
> called **Beer Lahai Roi**. (Genesis 16:13b-14a ULT)

> > She said, "Do I really continue to see, even after he has seen me?"
> > Therefore, the well was called **Well of the Living One who sees me**.

(4) If a person or place has two different names, use one name most of the time and the other name only when the text tells about the person or place having more than one name or when it says something about why the person or place was given that name. Write a footnote when the source text uses the name that is used less frequently. For example, Paul is called "Saul" before Acts 13 and "Paul" after Acts 13. You could translate his name as "Paul" all of the time, except in Acts 13:9 where it talks about him having both names.

> … a young man named **Saul**. (Acts 7:58b ULT)

> > … a young man named **Paul** 1

The footnote would look like:

> > [1] Most versions say "Saul" here, but most of the time in the Bible he is
> > called "Paul."

Then later in the story, you could translate this way:

> But **Saul**, who is also called **Paul**, was filled with the Holy Spirit; (Acts 13:9)

> > But **Saul**, who is also called **Paul**, was filled with the Holy Spirit;

(5) Or if a person or place has two names, use whatever name is given in the source text, and add a footnote that gives the other name. For example, you could write "Saul" where the source text has "Saul" and "Paul" where the source text has "Paul."

> a young man named **Saul** (Acts 7:58 ULT)

> > a young man named **Saul**

The footnote would look like:

> > [1] This is the same man who is called Paul beginning in Acts 13.

Then later in the story, you could translate this way:

> But **Saul**, who is also called **Paul**, was filled with the Holy Spirit; (Acts 13:9)

> > But **Saul**, who is also called **Paul**, was filled with the Holy Spirit;

Then after the story has explained the name change, you could translate this way.

> It came about in Iconium that **Paul** and Barnabas entered together into the synagogue (Acts
> 14:1 ULT)

> > It came about in Iconium that **Paul**[1] and Barnabas entered together into
> > the synagogue

The footnote would look like:

[1] This is the same man who was called Saul before Acts 13.

> Next we recommend you learn about:
>
> *[[rc://en/ta/man/translate/translate-transliterate]]*

(**Go back to:** Introduction to 1 Peter)

Idiom

An idiom is a figure of speech made up of a group of words that, as a whole, has a meaning that is different from what one would understand from the meanings of the individual words. Someone from outside of the culture usually cannot understand an idiom without someone inside the culture explaining its true meaning. Every language uses idioms. Some English examples are:

> This page answers the question: *What are idioms and how can I translate them?*
>
> In order to understand this topic, it would be good to read:
>
> *[[rc://en/ta/man/translate/figs-intro]]*

- You are pulling my leg. (This means, "You are teasing me by telling me something that is not true.")
- Do not push the envelope. (This means, "Do not take a matter to its extreme.")
- This house is under water. (This means, "The debt owed for this house is greater than its actual value.")
- We are painting the town red. (This means, "We are going around town tonight celebrating very intensely.")

Description

An idiom is a phrase that has a special meaning to the people of the language or culture who use it. Its meaning is different than what a person would understand from the meanings of the individual words that form the phrase.

> he **set his face** to go to Jerusalem. (Luke 9:51b ULT)

The words "set his face" is an idiom that means "decided."

Sometimes people may be able to understand an idiom from another culture, but it might sound like a strange way to express the meaning.

> I am not worthy that you would **come under my roof**. (Luke 7:6b ULT)

The phrase "come under my roof" is an idiom that means "enter my house."

> Put these words **into your ears**. (Luke 9:44a ULT)

This idiom means "Listen carefully and remember what I say."

Purpose: An idiom is probably created in a culture somewhat by accident when someone describes something in an unusual way. But, when that unusual way communicates the message powerfully and people understand it clearly, other people start to use it. After a while, it becomes a normal way of talking in that language.

Reasons This Is a Translation Issue

- People can easily misunderstand idioms in the original languages of the Bible if they do not know the cultures that produced the Bible.
- People can easily misunderstand idioms that are in the source language Bibles if they do not know the cultures that made those translations.
- It is useless to translate idioms literally (according to the meaning of each word) when the target language audience will not understand what they mean.

Examples From the Bible

> Then all Israel came to David at Hebron and said, "Look, we are your **flesh and bone**." (1 Chronicles 11:1 ULT)

This means, "We and you belong to the same race, the same family."

> The children of Israel went out **with a high hand**. (Exodus 14:8b ASV)

This means, "The Israelites went out defiantly."

> the one who **lifts up my head** (Psalm 3:3b ULT)

This means, "the one who helps me."

Translation Strategies

If the idiom would be clearly understood in your language, consider using it. If not, here are some other options.

(1) Translate the meaning plainly without using an idiom.

(2) Use a different idiom that people use in your own language that has the same meaning.

Examples of Translation Strategies Applied

(1) Translate the meaning plainly without using an idiom.

> Then all Israel came to David at Hebron and said, "Look, we are your **flesh and bone**." (1 Chronicles 11:1 ULT)
>
> > Look, we all **belong to the same nation**.
>
> Then he **set his face** to go to Jerusalem. (Luke 9:51b ULT)
>
> > He started to travel to Jerusalem, **determined to reach it**.
>
> I am not worthy that you would come **under my roof**. (Luke 7:6b ULT)
>
> > I am not worthy that you should enter **my house**.

(2) Use an idiom that people use in your own language that has the same meaning.

> Put these words **into your ears.** (Luke 9:44a ULT)
>
> > **Be all ears** when I say these words to you.
>
> My **eyes grow dim** from grief. (Psalm 6:7a ULT)
>
> > I am crying my **eyes out**

Merism

Definition

Merism is a figure of speech in which a person refers to something by speaking of two extreme parts of it. By referring to the extreme parts, the speaker intends to include also everything in between those parts.

> This page answers the question: *What does the word merism mean and how can I translate phrases that have it?*
>
> In order to understand this topic, it would be good to read:
>
> *[[rc://en/ta/man/translate/figs-intro]]*

> "I am **the alpha and the omega**," says the Lord God,
> "the one who is, and who was, and who is to come, the Almighty." (Revelation 1:8 ULT)

> I am **the alpha and the omega**, **the first and the last**, **the beginning and the end**.
> (Revelation 22:13, ULT)

Alpha and omega are the first and last letters of the Greek alphabet. This is a merism that includes everything from the beginning to the end. It means eternal.

> … I praise you, Father, Lord of **heaven and earth** …, (Matthew 11:25b ULT)

Heaven and earth is a merism that includes everything that exists.

Reason This is a Translation Issue

Some languages do not use merism. The readers of those languages may think that the phrase only applies to the items mentioned. They may not realize that it refers to those two things and everything in between.

Examples From the Bible

> **From the rising of the sun to its setting**, Yahweh's name should be praised. (Psalm 113:3 ULT)

This bolded phrase is a merism because it speaks of the east and the west and everywhere in between. It means "everywhere."

> He will bless those who honor him, both **young and old**. (Psalm 115:13)

The bolded phrase is merism because it speaks of old people and young people and everyone in between. It means "everyone."

Translation Strategies

If the merism would be natural and give the right meaning in your language, consider using it. If not, here are other options:

(1) Identify what the merism refers to without mentioning the parts.

(2) Identify what the merism refers to and include the parts.

Examples of Translation Strategies Applied

(1) Identify what the merism refers to without mentioning the parts.

> I praise you, Father, Lord of **heaven and earth**. (Matthew 11:25b ULT)
>
> > I praise you, Father, Lord of **everything**.

> **From the rising of the sun to its setting**, Yahweh's name should be praised. (Psalm 113:3 ULT)
>
> > **In all places**, people should praise Yahweh's name.

(2) Identify what the merism refers to and include the parts.

> I praise you, Father, Lord of **heaven and earth**. (Matthew 11:25b ULT)
>
> > I praise you, Father, Lord of **everything, including both what is in heaven and what is on earth**.

> He will bless those who honor him, both **young and old**. (Psalm 115:13 ULT)
>
> > He will bless **all those** who honor him, regardless of whether they are **young or old**.

(**Go back to:** 1 Peter 4:5)

Metaphor

Description

A metaphor is a figure of speech in which someone speaks of one thing as if it were a different thing because he wants people to think about how those two things are alike.

For example, someone might say, "The girl I love is a red rose."

A girl and a rose are very different things, but the speaker considers that they are alike in some way. The hearer's task is to understand in what way they are alike.

> This page answers the question: *What is a metaphor and how can I translate a Bible passage that has one?*
>
> In order to understand this topic, it would be good to read:
>
> *[[rc://en/ta/man/translate/figs-intro]]*
> *Simile*

The Parts of a Metaphor

The example above shows us that a metaphor has three parts. In this metaphor, the speaker is talking about "the girl I love." This is the **Topic**. The speaker wants the hearer to think about what is similar between her and "a red rose." The red rose is the **Image** to which he compares the girl. Most probably, he wants the hearer to consider that they are both beautiful. This is the **Idea** that the girl and the rose both share, and so we may also call it the **Point of Comparison**.

Every metaphor has three parts:

  • The **Topic**, the item being immediately discussed by the writer/speaker.
  • The **Image**, the physical item (object, event, action, etc.) which the speaker uses to describe the topic.
  • The **Idea**, the abstract concept or quality that the physical **Image** brings to the mind of the hearer when he thinks of how the **Image** and the **Topic** are similar. Often, the **Idea** of a metaphor is not explicitly stated in the Bible, but it is only implied from the context. The hearer or reader usually needs to think of the **Idea** himself.

Using these terms, we can say that a metaphor is a figure of speech that uses a physical **Image** to apply an abstract **Idea** to the speaker's **Topic**.

Usually, a writer or speaker uses a metaphor in order to express something about a **Topic**, with at least one **Point of Comparison** (**Idea**) between the **Topic** and the **Image**. Often in metaphors, the **Topic** and the **Image** are explicitly stated, but the **Idea** is only implied. The writer/speaker often uses a metaphor in order to invite the readers/listeners to think about the similarity between the **Topic** and the **Image** and to figure out for themselves the **Idea** that is being communicated.

Speakers often use metaphors in order to strengthen their message, to make their language more vivid, to express their feelings better, to say something that is hard to say in any other way, or to help people remember their message.

Sometimes speakers use metaphors that are very common in their language. However, sometimes speakers use metaphors that are uncommon, and even some metaphors that are unique. When a metaphor has become very common in a language, often it becomes a "passive" metaphor, in contrast to uncommon metaphors, which we describe as being "active." Passive metaphors and active metaphors each present a different kind of translation problem, which we will discuss below.

Passive Metaphors

A passive metaphor is a metaphor that has been used so much in the language that its speakers no longer regard it as one concept standing for another. Linguists often call these "dead metaphors." Passive metaphors are extremely common. Examples in English include the terms "table **leg**," "family **tree**," "book **leaf**" (meaning a page

in a book), or the word "crane" (meaning a large machine for lifting heavy loads). English speakers simply think of these words as having more than one meaning. Examples of passive metaphors in Biblical Hebrew include using the word "hand" to represent "power," using the word "face" to represent "presence," and speaking of emotions or moral qualities as if they were "clothing."

Patterned Pairs of Concepts Acting as Metaphors

Many ways of metaphorical speaking depend on pairs of concepts, where one underlying concept frequently stands for a different underlying concept. For example, in English, the direction "up" (the Image) often represents the concepts of "more" or "better" (the Idea). Because of this pair of underlying concepts, we can make sentences such as "The price of gasoline is going **up**," "A **highly** intelligent man," and also the opposite kind of idea: "The temperature is going **down**," and "I am feeling very **low**."

Patterned pairs of concepts are constantly used for metaphorical purposes in the world's languages because they serve as convenient ways to organize thought. In general, people like to speak of abstract qualities (such as power, presence, emotions, and moral qualities) as if they were body parts, or as if they were objects that could be seen or held, or as if they were events that could be watched as they happened.

When these metaphors are used in normal ways, it is rare that the speaker and audience regard them as figurative speech. Examples of metaphors in English that go unrecognized are:

- "Turn the heat **up**." More is spoken of as up.
- "Let us **go ahead** with our debate." Doing what was planned is spoken of as walking or advancing.
- "You **defend** your theory well." Argument is spoken of as war.
- "A **flow** of words." Words are spoken of as liquids.

English speakers do not view these as metaphorical expressions or figures of speech, so it would be wrong to translate them into other languages in a way that would lead people to pay special attention to them as figurative speech. For a description of important patterns of this kind of metaphor in biblical languages, please see Biblical Imagery — Common Patterns and the pages it will direct you to.

When translating something that is a passive metaphor into another language, do not treat it as a metaphor. Instead, just use the best expression for that thing or concept in the target language.

Active Metaphors

These are metaphors that people recognize as one concept standing for another concept, or one thing for another thing. Metaphors make people think about how the one thing is like the other thing, because in most ways the two things are very different. People also easily recognize these metaphors as giving strength and unusual qualities to the message. For this reason, people pay attention to these metaphors. For example,

> But for you who fear my name, the sun of righteousness will rise with healing in its wings. (Malachi 4:2a ULT)

Here, God speaks about his salvation as if it were the sun rising in order to shine its rays on the people whom he loves. He also speaks of the sun's rays as if they were wings. Also, he speaks of these wings as if they were bringing medicine that would heal his people. Here is another example:

> And he said to them, "Go and tell that fox …" (Luke 13:32a ULT)

Here, "that fox" refers to King Herod. The people listening to Jesus certainly understood that Jesus was intending for them to apply certain characteristics of a fox to Herod. They probably understood that Jesus intended to communicate that Herod was evil, either in a cunning way or as someone who was destructive, murderous, or who took things that did not belong to him, or all of these.

Active metaphors require the translator's special care to make a correct translation. To do so, you need to understand the parts of a metaphor and how they work together to produce meaning.

> Jesus said to them, "I am the bread of life; he who comes to me will not be hungry, and he who believes in me will never be thirsty." (John 6:35 ULT)

In this metaphor, Jesus called himself the bread of life. The **Topic** is "I" (meaning Jesus himself) and the **Image** is "bread." Bread was the primary food that people ate in that place and time. The similarity between bread and Jesus is that people need both to live. Just as people need to eat food in order to have physical life, people need to trust in Jesus in order to have eternal life. The **Idea** of the metaphor is "life." In this case, Jesus stated the central Idea of the metaphor, but often the Idea is only implied.

Purposes of Metaphor

- One purpose of metaphor is to teach people about something that they do not know (the **Topic**) by showing that it is like something that they already do know (the **Image**).
- Another purpose is to emphasize that something (the **Topic**) has a particular quality (the **Idea**) or to show that it has that quality in an extreme way.
- Another purpose is to lead people to feel the same way about the **Topic** as they would feel about the **Image**.

Reasons This Is a Translation Issue

- People may not recognize that something is a metaphor. In other words, they may mistake a metaphor for a literal statement, and thus, misunderstand it.
- People may not be familiar with the thing that is used as an image, and so, not be able to understand the metaphor.
- If the topic is not stated, people may not know what the topic is.
- People may not know the points of comparison that the speaker wants them to understand. If they fail to think of these points of comparison, they will not understand the metaphor.
- People may think that they understand the metaphor, but they do not. This can happen when they apply points of comparison from their own culture, rather than from the biblical culture.

Translation Principles

- Make the meaning of a metaphor as clear to the target audience as it was to the original audience.
- Do not make the meaning of a metaphor more clear to the target audience than you think it was to the original audience.

Examples From the Bible

> Listen to this word, **you cows of Bashan**, (Amos 4:1q ULT)

In this metaphor Amos speaks to the upper-class women of Samaria ("you," the Topic) as if they were cows (the Image). Amos does not say what similarity(s) he intends between these women and cows. He wants the reader to think of them, and he fully expects that readers from his culture will easily do so. From the context, we can see that he means that the women are like cows in that they are fat and interested only in feeding themselves. If we were to apply similarities from a different culture, such as that cows are sacred and should be worshiped, we would get the wrong meaning from this verse.

NOTE: Amos does not actually mean that the women are cows. He speaks to them as human beings.

> Yet, Yahweh, you are our father; **we are the clay**. **You are our potter**; and we all are the work of your hand. (Isaiah 64:8 ULT)

The example above has two related metaphors. The Topic(s) are "we" and "you," and the Image(s) are "clay" and "potter." The similarity between a potter and God is the fact that both make what they wish out of their material. The potter makes what he wishes out of the clay, and God makes what he wishes out of his people. The Idea being expressed by the comparison between the potter's clay and "us" is that **neither the clay nor God's people have a right to complain about what they are becoming**.

> Jesus said to them, "Take heed and beware of **the yeast of the Pharisees and Sadducees**."
> The disciples reasoned among themselves and said, "It is because we did not take bread."
> (Matthew 16:6-7 ULT)

Jesus used a metaphor here, but his disciples did not realize it. When he said "yeast," they thought he was talking about bread, but "yeast" was the Image in his metaphor, and the Topic was the teaching of the Pharisees and Sadducees. Since the disciples (the original audience) did not understand what Jesus meant, it would not be good to state clearly here what Jesus meant.

Translation Strategies

If people would understand the metaphor in the same way that the original readers would have understood it, go ahead and use it. Be sure to test the translation to make sure that people do understand it in the right way.

If people do not or would not understand it, here are some other strategies.

(1) If the metaphor is a common expression in the source language or expresses a patterned pair of concepts in a biblical language (that is, it is a passive metaphor), then express the **Idea** in the simplest way preferred by your language.

(2) If the metaphor seems to be an active metaphor, you can translate it literally **if you think that the target language also uses this metaphor in the same way to mean the same thing as in the Bible**. If you do this, be sure to test it to make sure that the language community understands it correctly.

(3) If the target audience does not realize that it is a metaphor, then change the metaphor to a simile. Some languages do this by adding words such as "like" or "as." See Simile.

(4) If the target audience would not know the **Image**, see Translate Unknowns for ideas on how to translate that image.

(5) If the target audience would not use that **Image** for that meaning, use an image from your own culture instead. Be sure that it is an image that could have been possible in Bible times.

(6) If the target audience would not know what the **Topic** is, then state the topic clearly. (However, do not do this if the original audience did not know what the Topic was.)

(7) If the target audience would not know the intended similarity (the **Idea**) between the topic and the image, then state it clearly.

(8) If none of these strategies is satisfactory, then simply state the **Idea** plainly without using a metaphor.

Examples of Translation Strategies Applied

(1) If the metaphor is a common expression in the source language or expresses a patterned pair of concepts in a biblical language (that is, a passive metaphor), then express the Idea in the simplest way preferred by your language.

> Then, see, one of the leaders of the synagogue, named Jairus, came, and when he saw him, **fell at his feet**. (Mark 5:22 ULT)
>
>> Then one of the leaders of the synagogue, named Jairus, came, and when he saw him, **immediately bowed down in front of him**.

(2) If the metaphor seems to be an active metaphor, you can translate it literally **if you think that the target language also uses this metaphor in the same way to mean the same thing as in the Bible**. If you do this, be sure to test it to make sure that the language community understands it correctly.

> But Jesus said to them, "He wrote this commandment to you because of your **hardness of heart.**" (Mark 10:5 ULT)
>
>> It was because of your **hard hearts** that he wrote you this law.

We made no change to this one, but it must be tested to make sure that the target audience correctly understands this metaphor.

(3) If the target audience does not realize that it is a metaphor, then change the metaphor to a simile. Some languages do this by adding words such as "like" or "as."

> Yet, Yahweh, you are our father; we **are the clay.** You **are our potter**; and we all are the work of your hand. (Isaiah 64:8 ULT)
>
>> And yet, Yahweh, you are our father; we are **like** clay. You are **like** a potter; and we all are the work of your hand.

(4) If the target audience would not know the **Image**, see Translate Unknowns for ideas on how to translate that image.

> Saul, Saul, why do you persecute me? It is hard for you **to kick against a goad**. (Acts 26:14b ULT)
>
>> Saul, Saul, why do you persecute me? It is hard for you to **kick against a pointed stick**.

(5) If the target audience would not use that **Image** for that meaning, use an image from your own culture instead. Be sure that it is an image that could have been possible in Bible times.

> Yet, Yahweh, you are our father; we are the **clay**. You are our **potter**; and we all are the work of your hand. (Isaiah 64:8 ULT)
>
>> "And yet, Yahweh, you are our father; we are the **wood**. You are our **carver**; and we all are the work of your hand."
>> "And yet, Yahweh, you are our father; we are the **string**. You are the **weaver**; and we all are the work of your hand."

(6) If the target audience would not know what the **Topic** is, then state the topic clearly. (However, do not do this if the original audience did not know what the topic was.)

> Yahweh lives; may **my rock** be praised. May the God of my salvation be exalted. (Psalm 18:46 ULT)

> > Yahweh lives; **He is my rock**. May he be praised. May the God of my
> > salvation be exalted.

(7) If the target audience would not know the intended similarity between the Topic and the Image, then state it clearly.

> Yahweh lives; may **my rock** be praised. May the God of my salvation be exalted. (Psalm 18:46 ULT)

> > Yahweh lives; may he be praised because he is the rock **under which I can hide from my enemies**. May the God of my salvation be exalted.

> Saul, Saul, why do you persecute me? It is hard for you **to kick against a goad**. (Acts 26:14 ULT)

> > Saul, Saul, why do you persecute me? You **fight against me and hurt yourself like an ox that kicks against its owner's pointed stick**.

(8) If none of these strategies are satisfactory, then simply state the idea plainly without using a metaphor.

> I will make you to become **fishers of men**. (Mark 1:17b ULT)

> > I will make you to become **people who gather men**.
> > Now you gather fish. I will make you **gather people**.

To learn more about specific metaphors, see Biblical Imagery — Common Patterns.

Metonymy

Description

Metonymy is a figure of speech in which an item (either physical or abstract) is called not by its own name, but by the name of something closely associated with it. A metonym is a word or phrase used as a substitute for something that it is associated with.

> This page answers the question: *What is a metonymy?*
>
> In order to understand this topic, it would be good to read:
>
> *[[rc://en/ta/man/translate/figs-intro]]*

> ... and **the blood** of Jesus his Son cleanses us from every sin. (1 John 1:7b ULT)

The blood represents Christ's death.

> And he took **the cup** in the same way after supper, saying, "**This cup** is the new covenant in my blood, which is poured out for you." (Luke 22:20 ULT)

The cup represents the wine that is in the cup.

Metonymy can be used

- as a shorter way of referring to something
- to make an abstract idea more meaningful by referring to it with the name of a physical object associated with it

Reason This Is a Translation Issue

The Bible uses metonymy very often. Speakers of some languages are not familiar with metonymy and they may not recognize it when they read it in the Bible. If they do not recognize the metonymy, they will not understand the passage or, worse yet, they will get a wrong understanding of the passage. Whenever a metonym is used, people need to be able to understand what it represents.

Examples From the Bible

> The Lord God will give to him **the throne** of his father David. (Luke 1:32b ULT)

A throne represents the authority of a king. "Throne" is a metonym for "kingly authority," "kingship," or "reign." This means that God would make him become a king who would follow King David.

> Then immediately his **mouth** was opened (Luke 1:64a ULT)

The mouth here represents the power to speak. This means that he was able to talk again.

> Who warned you to flee from **the wrath** that is coming? (Luke 3:7b ULT)

The word "wrath" or "anger" is a metonym for "punishment." God was extremely angry with the people and, as a result, he would punish them.

Translation Strategies

If people would easily understand the metonym, consider using it. Otherwise, here are some options.

(1) Use the metonym along with the name of the thing it represents.

(2) Use only the name of the thing the metonym represents.

Examples of Translation Strategies Applied

(1) Use the metonym along with the name of the thing it represents.

> And he took the cup in the same way after the supper, saying, "**This cup** is the new covenant in my blood, which is poured out for you." (Luke 22:20 ULT)
>
> > He took the cup in the same way after supper, saying, "**The wine in this cup** is the new covenant in my blood, which is poured out for you."

This verse also contains a second metonym: The cup, (representing the wine it contains) also represents the new covenant made with the blood Christ shed for us.

(2) Use the name of the thing the metonym represents.

> The Lord God will give him **the throne** of his father David. (Luke 1:32b ULT)
>
> > "The Lord God will give him **the kingly authority** of his father, David."
> > or:
> > "The Lord God will **make him king** like his ancestor, King David."

> Who warned you to flee from **the wrath** that is coming? (Luke 3:7b ULT)
>
> > "Who warned you to flee from God's coming **punishment**?"

To learn about some common metonymies, see Biblical Imagery — Common Metonymies.

Parallelism

Description

Parallelism is a poetic device in which two phrases or clauses that are similar in structure or idea are used together. The following are some of the different kinds of parallelism.

> This page answers the question: *What is parallelism?*
>
> In order to understand this topic, it would be good to read:
>
> *[[rc://en/ta/man/translate/figs-intro]]*

- The second clause or phrase means the same as the first. This is called synonymous parallelism.
- The second clarifies or strengthens the meaning of the first.
- The second completes what is said in the first.
- The second says something that contrasts with the first, but adds to the same idea.

Parallelism is most commonly found in Old Testament poetry, such as in the books of Psalms and Proverbs. It also occurs in Greek in the New Testament, both in the four gospels and in the apostles' letters.

This article will only discuss synonymous parallelism, the kind in which the two parallel phrases mean the same thing, because that is the kind that presents a problem for translation. Note that we use the term "synonymous parallelism" for long phrases or clauses that have the same meaning. We use the term "doublet" for words or very short phrases that mean basically the same thing and are used together.

In the poetry of the original languages, synonymous parallelism has several effects:

- It shows that something is very important by saying it more than once and in more than one way.
- It helps the hearer to think more deeply about the idea by saying it in different ways.
- It makes the language more beautiful and raises it above the ordinary way of speaking.

Reason This Is a Translation Issue

Some languages would not use synonymous parallelism. They would either think it odd that someone said the same thing twice, or, since it is in the Bible, they would think that the two phrases must have some difference in meaning. For them it would be confusing, rather than beautiful. They would not understand that the repetition of the idea in different words serves to emphasize the idea.

Examples From the Bible

> Your word is a lamp to my feet
>
> and a light for my path. (Psalm 119:105 ULT)

Both parts of the sentence are metaphors saying that God's word teaches people how to live. That is the single idea. The words "lamp" and "light" are similar in meaning because they refer to light. The words "my feet" and "my path" are related because they refer to a person walking. Walking is a metaphor for living.

> You make him to rule over the works of your hands;
>
> you have put all things under his feet (Psalm 8:6 ULT)

Both lines say that God made man the ruler of everything. "To rule over" is the same idea as putting things "under his feet," and "the works of your [God's] hands" is the same idea as "all things."

> Yahweh sees everything a person does
>
> and watches all the paths he takes. (Proverbs 5:21 ULT)

The first phrase and the second phrase mean the same thing. There are three ideas that are the same between these two phrases. "Sees" corresponds to "watches," "everything…does" corresponds to "all the paths…takes," and "a person" corresponds to "he."

> Praise Yahweh, all you nations;
>
> exalt him, all you peoples! (Psalm 117:1 ULT)

Both parts of this verse tell people everywhere to praise Yahweh. The words 'Praise' and 'exalt' mean the same thing. The words 'Yahweh' and 'him' refer to the same person. The terms 'all you nations' and 'all you peoples' refer to the same people.

> For Yahweh has a lawsuit with his people,
>
> and he will fight in court against Israel. (Micah 6:2b ULT)

The two parts of this verse say that Yahweh has a serious disagreement with his people, Israel. These are not two different disagreements or two different groups of people.

Translation Strategies

For most kinds of parallelism, it is good to translate both of the clauses or phrases. For synonymous parallelism, it is good to translate both clauses if people in your language understand that the purpose of saying something twice is to strengthen a single idea. But if your language does not use parallelism in this way, then consider using one of the following translation strategies.

(1) Combine the ideas of both clauses into one.

(2) If it appears that the clauses are used together to show that what they say is really true, you could combine the ideas of both clauses into one and include words that emphasize the truth such as "truly" or "certainly."

(3) If it appears that the clauses are used together to intensify an idea in them, you could combine the ideas of both clauses into one and use words like "very," "completely," or "all."

Examples of Translation Strategies Applied

(1) Combine the ideas of both clauses into one.

> Until now you have dealt deceitfully with me and you have spoken lies to me. (Judges 16:13, ULT)

Delilah expressed this idea twice to emphasize that she was very upset.

> > Until now you have deceived me with your lies.
>
> Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)

The phrase "all the paths he takes" is a metaphor for "all he does."

> > Yahweh pays attention to everything a person does.
>
> For Yahweh has a lawsuit with his people, and he will fight in court against Israel. (Micah 6:2 ULT)

This parallelism describes one serious disagreement that Yahweh had with one group of people. If this is unclear, the phrases can be combined:

> > For Yahweh has a lawsuit with his people, Israel.

(2) If it appears that the clauses are used together to show that what they say is really true, you could combine the ideas of both clauses into one and include words that emphasize the truth such as "truly" or "certainly."

> Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)

> > Yahweh truly sees everything a person does.

> You make him to rule over the works of your hands; you have put all things under his feet (Psalm 8:6 ULT)

> > You have certainly made him to rule over everything that you have created.

(3) If it appears that the clauses are used together to intensify an idea in them, you could combine the ideas of both clauses into one and use words like "very," "completely" or "all."

> Until now you have dealt deceitfully with me and you have spoken lies to me. (Judges 16:13, ULT)

> > All you have done is lie to me.

> Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)

> > Yahweh sees absolutely everything that a person does.

Next we recommend you learn about:

Personification

(**Go back to:** 1 Peter 2:8; 3:10; 3:14; 4:7; 4:14)

Personification

Description

Personification is a figure of speech in which someone speaks of something as if it could do things that animals or people can do. People often do this because it makes it easier to talk about things that we cannot see:

Such as wisdom:

> Does not Wisdom call out? (Proverbs 8:1a ULT)

Or sin:

> Sin crouches at the door. (Genesis 4:7b ULT)

People also use personification because it is sometimes easier to talk about people's relationships with non-human things such as wealth as if they were relationships between people.

> You cannot serve God and wealth. (Matthew 6:24b ULT)

In each case, the purpose of the personification is to highlight a certain characteristic of the non-human thing. As in metaphor, the reader needs to think of the way that the thing is like a certain kind of person.

Reasons This Is a Translation Issue

- Some languages do not use personification.
- Some languages use personification only in certain situations.

Examples From the Bible

> You cannot **serve** God and wealth. (Matthew 6:24b ULT)

Jesus speaks of wealth as if it were a master whom people might serve. Loving money and basing one's decisions on it is like serving it as a slave would serve his master.

> Does not Wisdom **call** out? Does not Understanding **raise her voice**? (Proverbs 8:1 ULT)

The author speaks of wisdom and understanding as if they were woman who calls out to teach people. This means that they are not something hidden, but something obvious that people should pay attention to.

Translation Strategies

If the personification would be understood clearly, consider using it. If it would not be understood, here are some other ways for translating it.

(1) Add words or phrases to make the human (or animal) characteristic clear.

(2) In addition to Strategy (1), use words such as "like" or "as" to show that the sentence is not to be understood literally.

(3) Find a way to translate it without the personification.

Examples of Translation Strategies Applied

(1) Add words or phrases to make the human (or animal) characteristic clear.

> **Sin crouches** at the door. (Genesis 4:7b ULT) — God speaks of sin as if it were a wild animal that is waiting for the chance to attack. This shows how dangerous sin is. An additional phrase can be added to make this danger clear.
>
>> **Sin** is at your door, **waiting to attack you.**

(2) In addition to Strategy (1), use words such as "like" or "as" to show that the sentence is not to be understood literally.

> Sin crouches at the door. (Genesis 4:7b ULT) — This can be translated with the word "as."
>
>> Sin is crouching at the door, **just as a wild animal does as it waits to attack a person.**.

(3) Find a way to translate it without the personification.

> Even the **winds and the sea obey him**. (Matthew 8:27b ULT) — The men speak of the "wind and the sea" as if they are able to hear and obey Jesus, just as people can. This could also be translated without the idea of obedience by speaking of Jesus controlling them.
>
>> He even **controls the winds and the sea**.

NOTE: We have broadened our definition of "personification" to include "zoomorphism" (speaking of other things as if they had animal characteristics) and "anthropomorphism" (speaking of non-human things as if they had human characteristics) because the translation strategies for them are the same.

> Next we recommend you learn about:
>
> *[[rc://en/ta/man/translate/figs-apostrophe]]*
> *[[rc://en/ta/man/translate/bita-part1]]*

(**Go back to:** 1 Peter 3:20; 4:8)

Reflexive Pronouns

Description

All languages have ways of showing that the same person fills two different roles in a sentence. English does this by using reflexive pronouns. These are pronouns that refer to someone or something that has already been mentioned in a sentence. In English the reflexive pronouns are: "myself," "yourself," "himself," "herself," "itself," "ourselves," "yourselves," and "themselves." Other languages may have other ways to show this.

> This page answers the question: *What are reflexive pronouns?*
>
> In order to understand this topic, it would be good to read:
>
> [[rc://en/ta/man/translate/figs-pronouns]]
> [[rc://en/ta/man/translate/figs-sentences]]

Reason This Is a Translation Issue

- Languages have different ways of showing that the same person fills two different roles in a sentence. For those languages, translators will need to know how to translate the English reflexive pronouns.
- The reflexive pronouns in English also have other functions.

Uses of Reflexive Pronouns

- To show that the same person or things fills two different roles in a sentence
- To emphasize a person or thing in the sentence
- To show that someone did something alone
- To show that someone or something was alone

Examples From the Bible

Reflexive pronouns are used to show the same person or thing fills two different roles in a sentence.

> If **I** should testify about **myself**, my testimony would not be true. (John 5:31 ULT)

> Now the Passover of the Jews was near, and **many** went up to Jerusalem from the country before the Passover in order to purify **themselves**. (John 11:55 ULT)

Reflexive pronouns are used to emphasize a person or thing in the sentence.

> **Jesus himself** was not baptizing, but his disciples were. (John 4:2 ULT)

> So they left the crowd, taking Jesus with them, just as he was, in the boat. There also were other boats with him. Then a violent windstorm arose and the waves were breaking into the boat so that the boat was already full of water. But **Jesus himself** was in the stern, asleep on the cushion. (Mark 4:36-38a ULT)

Reflexive pronouns are used to show that someone did something alone.

> When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again up the mountain **by himself**. (John 6:15 ULT)

Reflexive pronouns are used to show that someone or something was alone.

> He saw the linen cloths lying there and the cloth that had been on his head. **It** was not lying with the linen cloths but was folded up in a place **by itself**. (John 20:6b-7 ULT)

Translation Strategies

If a reflexive pronoun would have the same function in your language, consider using it. If not, here are some other strategies.

(1) In some languages people put something on the verb to show that the object of the verb is the same as the subject.
(2) In some languages people emphasize a certain person or thing by referring to it in a special place in the sentence.
(3) In some languages people emphasize a certain person or thing by adding something to that word or putting another word with it.
(4) In some languages people show that someone did something alone by using a word like "alone."
(5) In some languages people show that something was alone by using a phrase that tells about where it was.

Examples of Translation Strategies Applied

(1) In some languages people modify the verb to show that the object of the verb is the same as the subject.

> If I should testify about **myself** alone, my testimony would not be true. (John 5:31)
>
>> "If I should **self-testify** alone, my testimony would not be true."

> Now the Passover of the Jews was near, and many went up to Jerusalem from the country before the Passover in order to **purify themselves**. (John 11:55)
>
>> "Now the Passover of the Jews was near, and many went up to Jerusalem out from country before the Passover in order to **self-purify**."

(2) In some languages people emphasize a certain person or thing by referring to it in a special place in the sentence.

> **He himself** took our sickness and bore our diseases. (Matthew 8:17 ULT)
>
>> "**It was he who** took our sickness and bore our diseases."

> **Jesus himself** was not baptizing, but his disciples were. (John 4:2)
>
>> "**It was not Jesus who** was baptizing, but his disciples were."

(3) In some languages people emphasize a certain person or thing by adding something to that word or putting another word with it. English adds the reflexive pronoun.

> But Jesus said this to test Philip, for he **himself** knew what he was going to do. (John 6:6)

(4) In some languages people show that someone did something alone by using a word like "alone."

> When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again up the mountain **by himself**. (John 6:15)
>
>> "When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again **alone** up the mountain."

(5) In some languages people show that something was alone by using a phrase that tells about where it was.

> He saw the linen cloths lying there and the cloth that had been on his head. It was not lying with the linen cloths but was folded up in a place **by itself**. (John 20:6b-7 ULT)

> "He saw the linen cloths lying there and the cloth that had been on his head. It was not lying with the linen cloths but was folded up and lying **in it's own place**."

(**Go back to:** 1 Peter 2:24)

Rhetorical Question

A rhetorical question is a question that a speaker asks when he is more interested in expressing his attitude about something than in getting information about it. Speakers use rhetorical questions to express deep emotion or to encourage hearers to think deeply about something. The Bible contains many rhetorical questions, often to express surprise, to rebuke or scold the hearer, or to teach. Speakers of some languages use rhetorical questions for other purposes as well.

> This page answers the question: *What are rhetorical questions and how can I translate them?*
>
> In order to understand this topic, it would be good to read:
>
> [[rc://en/ta/man/translate/figs-intro]]
> [[rc://en/ta/man/translate/figs-sentencetypes]]

Description

A rhetorical question is a question that strongly expresses the speaker's attitude toward something. Often the speaker is not looking for information at all. Or, if he is asking for information, it is not usually the information that the question appears to ask for. The speaker is more interested in expressing his attitude than in getting information.

> But those who stood by said, "**Are you insulting the high priest of God?**"(Acts 23:4 ULT)

The people who asked Paul this question were not asking if he was insulting God's high priest. Rather, they used this question to accuse Paul of insulting the high priest.

The Bible contains many rhetorical questions. These rhetorical questions might be used for the purposes: of expressing attitudes or feelings, rebuking people, teaching something by reminding people of something they know and encouraging them to apply it to something new, or introducing something they want to talk about.

Reasons This Is a Translation Issue

- Some languages do not use rhetorical questions; for them a question is always a request for information.
- Some languages use rhetorical questions, but for purposes that are different or more limited than in the Bible.
- Because of these differences between languages, some readers might misunderstand the purpose of a rhetorical question in the Bible.

Examples From the Bible

> Do you not still rule the kingdom of Israel? (1 Kings 21:7b ULT)

Jezebel used the question above to remind King Ahab of something he already knew: he still ruled the kingdom of Israel. The rhetorical question made her point more strongly than if she had merely stated it, because it forced Ahab to admit the point himself. She did this in order to rebuke him for being unwilling to take over a poor man's property. She was implying that, since he was the king of Israel, he had the power to take the man's property.

> **Will a virgin forget her jewelry, a bride her veils?** Yet my people have forgotten me for days without number! (Jeremiah 2:32 ULT)

God used the question above to remind his people of something they already knew: a young woman would never forget her jewelry or a bride forget her veils. He then rebuked his people for forgetting him who is so much greater than those things.

> Why did I not die when I came out from the womb? (Job 3:11a ULT)

Job used the question above to show deep emotion. This rhetorical question expresses how sad he was that he did not die as soon as he was born. He wished that he had not lived.

> And how has this happened to me that the mother of my Lord would come to me? (Luke 1:43 ULT)

Elizabeth used the question above to show how surprised and happy she was that the mother of her Lord came to her.

> Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? (Matthew 7:9 ULT)

Jesus used the question above to remind the people of something they already knew: a good father would never give his son something bad to eat. By introducing this point, Jesus could go on to teach them about God with his next rhetorical question:

> Therefore, if you who are evil know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him? (Matthew 7:11 ULT)

Jesus used this question to teach the people in an emphatic way that God gives good things to those who ask him.

> **What is the kingdom of God like, and what can I compare it to?** It is like a mustard seed that a man took and threw into his garden … (Luke 13:18b-19a ULT)

Jesus used the question above to introduce what he was going to talk about. He was about to compare the kingdom of God to something. In this case, he compared the kingdom of God to a mustard seed.

Translation Strategies

In order to translate a rhetorical question accurately, first be sure that the question you are translating truly is a rhetorical question and is not an information question. Ask yourself, "Does the person asking the question already know the answer to the question?" If so, it is a rhetorical question. Or, if no one answers the question, did the person who asked it expect to receive an answer? If not, it is a rhetorical question.

When you are sure that the question is rhetorical, then be sure that you understand the purpose for the rhetorical question. Is it to encourage or rebuke or shame the hearer? Is it to bring up a new topic? Is it to do something else?

When you know the purpose of the rhetorical question, then think of the most natural way to express that purpose in the target language. It might be as a question, or a statement, or an exclamation.

If using the rhetorical question would be natural and give the right meaning in your language, consider doing so. If not, here are other options:

(1) Add the answer after the question.
(2) Change the rhetorical question to a statement or exclamation.
(3) Change the rhetorical question to a statement, and then follow it with a short question.
(4) Change the form of the question so that it communicates in your language what the original speaker communicated in his.

Examples of Translation Strategies Applied

(1) Add the answer after the question.

> **Will a virgin forget her jewelry, a bride her veils?** Yet my people have forgotten me for days without number! (Jeremiah 2:32 ULT)

> > Will a virgin forget her jewelry, a bride her veils? **Of course not!** Yet my people have forgotten me for days without number!

> Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? (Matthew 7:9 ULT)

> > Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? **None of you would do that!**

(2) Change the rhetorical question to a statement or exclamation.

> **What is the kingdom of God like, and what can I compare it to?** It is like a mustard seed. (Luke 13:18-19a ULT)

> > **This is what the kingdom of God is like.** It is like a mustard seed …

> **Are you insulting the high priest of God?** (Acts 23:4b ULT) (Acts 23:4 ULT)

> > **You should not insult God's high priest!**

> **Why did I not die when I came out from the womb?** (Job 3:11a ULT)

> > **I wish I had died when I came out from the womb!**

> **And how has this happened to me that the mother of my Lord should come to me?** (Luke 1:43 ULT)

> > **How wonderful it is that the mother of my Lord has come to me!**

(3) Change the rhetorical question to a statement, and then follow it with a short question.

> **Do you not still rule** the kingdom of Israel? (1 Kings 21:7b ULT)

> > You still rule the kingdom of Israel, **do you not?**

(4) Change the form of the question so that it communicates in your language what the orignal speaker communicated in his.

> Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? (Matthew 7:9 ULT)

> > If your son asks you for a loaf of bread, **would you give him a stone**?

> **Will a virgin forget her jewelry, a bride her veils**? Yet my people have forgotten me for days without number! (Jeremiah 2:32 ULT)

> > **What virgin would forget her jewelry, and what bride would forget her veils**? Yet my people have forgotten me for days without number

(**Go back to:** 1 Peter 2:20; 3:13; 4:17; 4:18)

Simile

Description

A simile is a comparison of two things that are not normally thought to be similar. The simile focuses on a particular trait the two items have in common, and it includes the words "like," "as," or "than."

> This page answers the question: *What is a simile?*
>
> In order to understand this topic, it would be good to read:
>
> *[[rc://en/ta/man/translate/figs-intro]]*

> When he saw the crowds, he had compassion for them, because they were troubled and discouraged, **like sheep not having a shepherd**. (Matthew 9:36)

Jesus compared the crowds of people to sheep without a shepherd. Sheep grow frightened when they do not have a good shepherd to lead them in safe places. The crowds were like that because they did not have good religious leaders.

> See, I send you out **as sheep in the midst of wolves**, so be as wise **as the serpents** and harmless **as the doves**. (Matthew 10:16 ULT)

Jesus compared his disciples to sheep and their enemies to wolves. Wolves attack sheep; Jesus' enemies would attack his disciples.

> For the word of God is living and active and sharper **than any two-edged sword**. (Hebrews 4:12a ULT)

God's word is compared to a two-edged sword. A two-edged sword is a weapon that can easily cut through a person's flesh. God's word is very effective in showing what is in a person's heart and thoughts.

Purposes of Simile

- A simile can teach about something that is unknown by showing how it is similar to something that is known.
- A simile can emphasize a particular trait, sometimes in a way that gets people's attention.
- Similes help form a picture in the mind or help the reader experience what he is reading about more fully.

Reasons This Is a Translation Issue

- People may not know how the two items are similar.
- People may not be familiar with both of the items being compared.

Examples From the Bible

> Suffer hardship with me, **as a good soldier** of Christ Jesus. (2 Timothy 2:3 ULT)

In this simile, Paul compares suffering with what soldiers endure, and he encourages Timothy to follow their example.

> Just as the lightning flashing from a place under the sky shines to another place under the sky, so will the Son of Man be. (Luke 17:24b ULT)

This verse does not tell how the Son of Man will be like the lightning. But in context we can understand from the verses before it that just as lighting flashes suddenly and everyone can see it, the Son of Man will come suddenly and everyone will be able to see him. No one will have to be told about it.

Translation Strategies

If people would understand the correct meaning of a simile, consider using it. If they would not, here are some strategies you can use:

(1) If people do not know how the two items are alike, tell how they are alike. However, do not do this if the meaning was not clear to the original audience.
(2) If people are not familiar with the item that something is compared to, use an item from your own culture. Be sure that it is one that could have been used in the cultures of the Bible. If you use this strategy, you may want to put the original item in a footnote.
(3) Simply describe the item without comparing it to another.

Examples of Translation Strategies Applied

(1) If people do not know how the two items are alike, tell how they are alike. However, do not do this if the meaning was not clear to the original audience.

> See, I send you out **as sheep in the midst of wolves.** (Matthew 10:16a ULT) — This compares the danger that Jesus' disciples would be in with the danger that sheep are in when they are surrounded by wolves.
>
> > See, I send **you out among wicked people** and you will be in danger from them **as sheep are in danger when they are among wolves**.
>
> For the word of God is living and active and sharper **than any two-edged sword**. (Hebrews 4:12a ULT)
>
> > For the word of God is living and active and **more powerful than a very sharp two-edged sword**.

(2) If people are not familiar with the item that something is compared to, use an item from your own culture. Be sure that it is one that could have been used in the cultures of the Bible. If you use this strategy, you may want to put the original item in a footnote.

> See, I send you out **as sheep in the midst of wolves**, (Matthew 10:16a ULT) — If people do not know what sheep and wolves are, or that wolves kill and eat sheep, you could use some other animal that kills another.
>
> > See, I send you out **as chickens in the midst of wild dogs**.
>
> How often did I long to gather your children together, just **as a hen gathers her chickens under her wings**, but you were not willing! (Matthew 23:37b ULT)
>
> > How often I wanted to gather your children together, **as a mother closely watches over her infants**, but you refused!
>
> If you have faith **as a grain of mustard** … (Matthew 17:20)
>
> > If you have faith even as small **as a tiny seed**,

(3) Simply describe the item without comparing it to another.

> See, I send you out **as sheep in the midst of wolves**. (Matthew 10:16a ULT)
>
> > See, I send you out among **people who will want to harm you**.

> How often did I long to gather your children together, just **as a hen gathers her chickens under her wings**, but you were not willing! (Matthew 23:37b ULT)

>> How often I wanted to **protect you**, but you refused!

Next we recommend you learn about:

Metaphor
[[rc://en/ta/man/translate/bita-part1]]

(**Go back to:** 1 Peter 1:19; 1:24; 2:5; 2:25; Notes; 5:8)

Symbolic Language

Description

Symbolic language in speech and writing is the use of symbols to represent other things, other events, etc. In the Bible it occurs most in prophecy and poetry, especially in visions and dreams about things that will happen in the future. Though people may not immediately know the meaning of a symbol, it is important to keep the symbol in the translation.

> This page answers the question: *What is symbolic language and how do I translate it?*
>
> In order to understand this topic, it would be good to read:
>
> [[rc://en/ta/man/translate/writing-intro]]

> Eat this scroll; then go speak to the house of Israel. (Ezekiel 3:1 ULT)

This was in a dream. Eating the scroll is a symbol of Ezekiel reading and understanding well what was written on the scroll, and accepting these words from God into himself.

Purposes of Symbolism

- One purpose of symbolism is to help people understand the importance or severity of an event by putting it in other, very dramatic terms.
- Another purpose of symbolism is to tell some people about something while hiding the true meaning from others who do not understand the symbolism.

Reason This Is a Translation Issue

People who read the Bible today may find it hard to recognize that the language is symbolic, and they may not know what the symbol stands for.

Translation Principles

- When symbolic language is used, it is important to keep the symbol in the translation.
- It is also important not to explain the symbol more than the original speaker or writer did, since he may not have wanted everyone living then to be able to understand it easily.

Examples From the Bible

> After this I saw in my visions of the night **a fourth animal**, terrifying, frightening, and very strong. It had **large iron teeth**; it devoured, broke in pieces, and trampled underfoot what was left. It was different from the other animals, and it had **ten horns**. (Daniel 7:7 ULT)

The meaning of the bolded symbols is explained in Daniel 7:23-24 as shown below. The animals represent kingdoms, iron teeth represent a powerful army, and the horns represent powerful leaders.

> This is what that person said, 'As for the fourth animal, it will be **a fourth kingdom** on earth that will be different from all the other kingdoms. It will devour the whole earth, and it will trample it down and break it into pieces. As for the ten horns, out of this kingdom **ten kings** will arise, and another will arise after them. He will be different from the previous ones, and he will conquer the three kings.' (Daniel 7:23-24 ULT)

> I turned around to see the voice that was speaking to me, and as I turned I saw **seven golden lampstands**. In the middle of the lampstands there was one like a son of man ... He had **seven**

> **stars** in his right hand and **a sword with two sharp edges** was coming out of his mouth. As for the hidden meaning about the seven stars that you saw in my right hand, and the seven golden lampstands: **The seven stars are the angels of the seven churches**, and **the seven lampstands are the seven churches**. (Revelation 1:12-13a, 16a, 20 ULT)

This passage explains the meaning of the seven lampstands and the seven stars. The two-edged sword represents God's word and judgment.

Translation Strategies

(1) Translate the text with the symbols. Often the speaker or author explains the meaning later in the passage.

(2) Translate the text with the symbols. Then explain the symbols in footnotes.

Examples of Translation Strategies Applied

(1) Translate the text with the symbols. Often the speaker or author explains the meaning later in the passage.

> This is what that person said, 'As for the fourth animal, it will be **a fourth kingdom** on earth that will be different from all the other kingdoms. It will devour the whole earth, and it will trample it down and break it into pieces. As for the ten horns, out of this kingdom **ten kings** will arise, and another will arise after them. He will be different from the previous ones, and he will conquer the three kings.' (Daniel 7:23-24 ULT)

(2) Translate the text with the symbols. Then explain the symbols in footnotes.

> After this I saw in my visions of the night **a fourth animal**, terrifying, frightening, and very strong. It had **large iron teeth**; it devoured, broke in pieces, and trampled underfoot what was left. It was different from the other animals, and it had **ten horns**. (Daniel 7:7 ULT)

>> After this I saw in my dream at night a fourth animal, [1] terrifying, frightening, and very strong. It had large iron teeth; [2] it devoured, broke in pieces, and trampled underfoot what was left. It was different from the other animals, and it had ten horns. [3]

> The footnotes would look like:

>> [1] The animal is a symbol for a kingdom.
>> [2] The iron teeth is a symbol for the kingdom's powerful army.
>> [3] The horns are a symbol of powerful kings.

(**Go back to:** 1 Peter 5:13)

Synecdoche

Description

Synecdoche is a figure of speech in which a speaker uses a part of something to refer to the whole thing, or uses the whole to refer to a part.

> **My soul** magnifies the Lord. (Luke 1:46b ULT)

Mary was was very happy about what the Lord was doing, so she said "my soul," which means the inner, emotional part of herself, to refer to her whole self.

> So **the Pharisees** said to him, "Look, why are they doing that which is not lawful?" (Mark 2:24a ULT)

The Pharisees who were standing there did not all say the same words at the same time. Instead, it is more likely that one man representing the group said those words.

Reasons This Is a Translation Issue

- Some readers may not recognize the synecdoche and thus misunderstand the words as a literal statement.
- Some readers may realize that they are not to understand the words literally, but they may not know what the meaning is.

Example From the Bible

> Then I looked on all the deeds that **my hands** had accomplished. (Ecclesiastes 2:11a ULT)

"My hands" is a synecdoche for the whole person because clearly the arms and the rest of the body and the mind were also involved in the person's accomplishments. The hands are chosen to represent the person because they are the parts of the body most directly involved in the work.

Translation Strategies

If the synecdoche would be natural and give the right meaning in your language, consider using it. If not, here is another option:

(1) State specifically what the synecdoche refers to.

Examples of Translation Strategies Applied

(1) State specifically what the synecdoche refers to.

> "**My soul** magnifies the Lord." (Luke 1:46b ULT)
>
>> "**I** magnify the Lord."

> So **the Pharisees** said to him … (Mark 2:24a ULT)
>
>> **A representative of the Pharisees** said to him …

> Then I looked on all the deeds that **my hands** had accomplished. (Ecclesiastes 2:11a ULT)

> > I looked on all the deeds that **I** had accomplished

Next we recommend you learn about:

Metonymy
[[rc://en/ta/man/translate/bita-part2]]

(**Go back to:** 1 Peter 1:9; 1:22; 3:10; 3:12; 4:19)

Textual Variants

Description

Thousands of years ago, people wrote the books of the Bible. Other people then copied them by hand and translated them. They did this work very carefully, and over the years many people made thousands of copies. However, people who looked at them later saw that there were small differences between them. Some copiers accidentally left out some words, or some mistook one word for another that looked like it. Occasionally, they added words or even whole sentences, either by accident or because they wanted to explain something. Modern Bibles are translations of the old copies. Some modern Bibles include some of these sentences that were added. In the ULT, these added sentences are usually written in footnotes.

> This page answers the question: *Why does the ULT have missing or added verses, and should I translate them?*
>
> In order to understand this topic, it would be good to read:
>
> [[rc://en/ta/man/translate/translate-source-text]]
> [[rc://en/ta/man/translate/translate-manuscripts]]

Bible scholars have read many old copies and compared them with each other. For each place in the Bible where there was a difference, they have figured out which wordings are most likely correct. The translators of the ULT based the ULT on wordings that scholars say are most likely correct. Because people who use the ULT may have access to Bibles that are based on other copies, the ULT translators have sometimes included information about some of the differences between them, either in the ULT footnotes or in the unfoldingWord® Translation Notes.

Translators are encouraged to translate the text in the ULT and to write about added sentences in footnotes, as is done in the ULT. However, if the local church really wants those sentences to be included in the main text, translators may put them in the text and include a footnote about them.

Examples From the Bible

Matthew 18:10-11 ULT has a footnote about verse 11.

> [10] See that you do not despise one of these little ones. For I say to you that in heaven their angels always look on the face of my Father who is in heaven. [11] [1]
>
> [1] Many authorities, some ancient, insert v. 11: **For the Son of Man came to save that which was lost.**

John 7:53-8:11 is not in the best earliest manuscripts. It has been included in the ULT, but it is marked off with square brackets ([ ]) at the beginning and end, and there is a footnote after verse 11.

> 53 [Then everyone went to his own house ... 11 She said, "No one, Lord." Jesus said, "Neither do I condemn you. Go and sin no more."] [2]
>
> [2] Some ancient manuscripts include John 7:53-8:11

Translation Strategies

When there is a textual variant, you may choose to follow the ULT or another version that you have access to.

(1) Translate the verses as they are in the ULT and include the footnote that the ULT provides.

(2) Translate the verses as another version has them, and change the footnote so that it fits this situation.

Examples of Translation Strategies Applied

The translation strategies are applied to Mark 7:14-16 ULT, which has a footnote about verse 16.

> [14] He called the crowd again and said to them, "Listen to me, all of you, and understand. [15] There is nothing from outside the man that can defile him when it enters into him. But the things that come out of the man are the things that defile the man." [16] [1]
>
> [1] Some ancient manuscripts include verse 16: **If any man has ears to hear, let him hear.**

(1) Translate the verses as they are in the ULT and include the footnote that the ULT provides.

> [14] He called the crowd again and said to them, "Listen to me, all of you, and understand. [15] There is nothing from outside the man that can defile him when it enters into him. But the things that come out of the man are the things that defile the man." [16] [1]
>
> > [1] Some ancient manuscripts include verse 16: **If any man has ears to hear, let him hear.**

(2) Translate the verses as another version has them, and change the footnote so that it fits this situation.

> [14] He called the crowd again and said to them, "Listen to me, all of you, and understand. [15]There is nothing from outside the man that can defile him when it enters into him. But the things that come out of the man are the things that defile the man. [16] If any man has ears to hear, let him hear." [1]
>
> > [1] Some ancient manuscripts do not include verse 16.

> Next we recommend you learn about:
>
> *[[rc://en/ta/man/translate/translate-chapverse]]*
> *[[rc://en/ta/man/translate/translate-manuscripts]]*
> *[[rc://en/ta/man/translate/translate-terms]]*
> *[[rc://en/ta/man/translate/translate-original]]*

(**Go back to:** Introduction to 1 Peter)

unfoldingWord® Translation Words

Version 28

cornerstone

Definition:

The term "cornerstone" refers to a large stone that has been specially cut and placed in the corner of the foundation of a building.

- All the other stones of the building are measured and placed in relation to the cornerstone.
- It is very important for the strength and stability of the whole structure.
- In the New Testament, the Assembly of believers is metaphorically compared to a building which has Jesus Christ as its "cornerstone."
- In the same way that the cornerstone of a building supports and determines the position of the whole building, so Jesus Christ is the cornerstone on which the Assembly of believers is founded and supported.

Translation Suggestions:

- The term "cornerstone" could also be translated as "main building stone" or "foundation stone."
- Consider whether the target language has a term for a part of a building's foundation that is the main support. If so, this term could be used.
- Another way to translate this would be, "a foundation stone used for the corner of a building."
- It is important to keep the fact that this is a large stone, used as a solid and secure building material. If stones are not used for constructing buildings, there may be another word that could be used that means "large stone" (such as "boulder") but it should also have the idea of being well-formed and made to fit.

Bible References:

- Acts 4:11
- Ephesians 2:20
- Matthew 21:42
- Psalms 118:22

Word Data:

- Strong's: H0068, H6438, H7218, G02040, G11370, G27760, G30370

(**Go back to:** 1 Peter 2 General Notes)

eternity, everlasting, eternal, forever

Definition:

The terms "everlasting" and "eternal" have very similar meanings and refer to something that will always exist or that lasts forever.

- The term "eternity" refers to a state of being that has no beginning or end. It can also refer to life that never ends.
- After this present life on earth, humans will spend eternity either in heaven with God or in hell apart from God.
- The terms "eternal life" and "everlasting life" are used in the New Testament to refer to living forever with God in heaven.

The term "forever" refers to never-ending time.

- The phrase "forever and ever" has the idea of time that never ends and expresses what eternity or eternal life is like. It emphasizes that something will always happen or exist. It refers to time that never ends.
- God said that David's throne would last "forever." This is referred to the fact that David's descendant Jesus will reign as king forever.

Translation Suggestions:

- Other ways to translate "eternal" or "everlasting" could include "unending" or "never stopping" or "always continuing."
- The terms "eternal life" and "everlasting life" could also be translated as "life that never ends" or "life that continues without stopping" or "the raising up of our bodies to live forever."
- Depending on the context, different ways to translate "eternity" could include "existing outside of time" or "unending life" or "life in heaven."
- Also consider how this word is translated in a Bible translation in a local or national language. (See: How to Translate Unknowns)
- "Forever" could also be translated by "always" or "never ending."
- The phrase "will last forever" could also be translated as "always exist" or "will never stop" or "will always continue."
- The emphatic phrase "forever and ever" could also be translated as "for always and always" or "not ever ending" or "which never, ever ends."
- David's throne lasting forever could be translated as "David's descendant will reign forever" or "a descendant of David will always be reigning."

(See also: David, reign, life)

Bible References:

- Genesis 17:8
- Genesis 48:4
- Exodus 15:17
- 2 Samuel 3:28-30
- 1 Kings 2:32-33
- Job 4:20-21
- Psalms 21:4
- Isaiah 9:6-7
- Isaiah 40:27-28
- Daniel 7:18

- Luke 18:18
- Acts 13:46
- Romans 5:21
- Hebrews 6:19-20
- Hebrews 10:11-14
- 1 John 1:2
- 1 John 5:12
- Revelation 1:4-6
- Revelation 22:3-5

Examples from the Bible stories:

- **27:1** One day, an expert in the Jewish law came to Jesus to test him, saying, "Teacher, what must I do to inherit **eternal life**?"
- **28:1** One day, a rich young ruler came up to Jesus and asked him, "Good Teacher, what must I do to have **eternal life**?" Jesus said to him, "Why do you ask me about what is good? There is only One who is good, and that is God. But if you want to have **eternal life**, obey God's laws."
- **28:10** Jesus answered, "Everyone who has left houses, brothers, sisters, father, mother, children, or property for my name's sake, will receive 100 times more and will also receive **eternal life**."

Word Data:

- Strong's: H3117, H4481, H5331, H5703, H5705, H5769, H5865, H5957, H6924, G01260, G01650, G01660, G13360

(**Go back to:** 1 Peter 1 General Notes)

evil, wicked, unpleasant

Definition:

In the Bible, the term "evil" can refer either to the concept of moral wickedness or emotional unpleasantness. The context will usually make it clear which meaning is intended in the specific instance of the term.

- While "evil" may describe a person's character, "wicked" may refer more to a person's behavior. However, both terms are very similar in meaning.
- The term "wickedness" refers to the state of being that exists when people do wicked things.
- The results of evil are clearly shown in how people mistreat others by killing, stealing, slandering and being cruel and unkind.

Translation Suggestions:

- Depending on the context, the terms "evil" and "wicked" can be translated as "bad" or "sinful" or "immoral."
- Other ways to translate these could include "not good" or "not righteous" or "not moral."
- Make sure the words or phrases that are used to translate these terms fit the context that is natural in the target language.

(See also: disobey, sin, good, righteous, demon)

Bible References:

- 1 Samuel 24:11
- 1 Timothy 6:10
- 3 John 1:10
- Genesis 2:17
- Genesis 6:5-6
- Job 1:1
- Job 8:20
- Judges 9:57
- Luke 6:22-23
- Matthew 7:11-12
- Proverbs 3:7
- Psalms 22:16-17

Examples from the Bible stories:

- **2:4** "God just knows that as soon as you eat it, you will be like God and will understand good and **evil** like he does."
- **3:1** After a long time, many people were living in the world. They had become very **wicked** and violent.
- **3:2** But Noah found favor with God. He was a righteous man living among **wicked** people.
- **4:2** God saw that if they all kept working together to do **evil**, they could do many more sinful things.
- **8:12** "You tried to do **evil** when you sold me as a slave, but God used the **evil** for good!"
- **14:2** They (Canaanites) worshiped false gods and did many **evil** things.
- **17:1** But then he (Saul) became a **wicked** man who did not obey God, so God chose a different man who would one day be king in his place.
- **18:11** In the new kingdom of Israel, all the kings were **evil**.
- **29:8** The king was so angry that he threw the **wicked** servant into prison until he could pay back all of his debt.

- **45:2** They said, "We heard him (Stephen) speak **evil** things about Moses and God!"
- **50:17** He (Jesus) will wipe away every tear and there will be no more suffering, sadness, crying, **evil**, pain, or death.

Word Data:

- Strong's: H0205, H0605, H1100, H1681, H1942, H2154, H2162, H2254, H2617, H3399, H3415, H4209, H4849, H5753, H5766, H5767, H5999, H6001, H6090, H7451, H7455, H7489, H7561, H7562, H7563, H7564, G00920, G01130, G04590, G09320, G09870, G09880, G14260, G25490, G25510, G25540, G25550, G25560, G25570, G25590, G25600, G26350, G26360, G41510, G41890, G41900, G41910, G53370

(**Go back to:**)

found, founder, foundation

Definition:

The verb "found" means build, create, or lay a base for. The phrase "founded on" means supported by or based on. A "foundation" is the base of support on which something is built or created.

- The foundation of a house or building must be strong and dependable in order to support the entire structure.
- The term "foundation" can also refer to the beginning of something or to the time when something was first created.
- In a figurative sense, believers in Christ are compared to a building that is founded on the teachings of the apostles and prophets, with Christ himself being the cornerstone of the building.
- A "foundation stone" was a stone that was laid as part of the foundation. These stones were tested to make sure they were strong enough to support an entire building.

Translation Suggestions:

- The phrase "before the foundation of the world" could be translated as "before the creation of the world" or "before the time when the world first existed" or "before everything was first created."
- The term "founded on" could be translated as "securely built on" or "firmly based on."
- Depending on the context, "foundation" could be translated as "strong base" or "solid support" or "beginning" or "creation."

(See also: cornerstone, create)

Bible References:

- 1 Kings 6:37-38
- 2 Chronicles 3:1-3
- Ezekiel 13:13-14
- Luke 14:29
- Matthew 13:35
- Matthew 25:34

Word Data:

- Strong's: H0134, H0787, H2713, H3245, H3247, H3248, H4143, H4144, H4146, H4328, H4349, H4527, H8356, G23100, G23110, G26020

(**Go back to:** 1 Peter 2 General Notes)

godly, godliness, ungodly, godless, ungodliness, godlessness

Definition:

The term "godly" is used to describe a person who acts in a way that honors God and shows what God is like. "Godliness" is the character quality of honoring God by doing his will.

- A person who has godly character will show the fruits of the Holy Spirit, such as love, joy, peace, patience, kindness, and self control.
- The quality of godliness shows that a person has the Holy Spirit and is obeying him.

The terms "ungodly" and "godless" describe people who are in rebellion against God. Living in an evil way, without thought of God, is called "ungodliness" or "godlessness."

- The meanings of these words are very similar. However, "godless" and "godlessness" may describe a more extreme condition in which people or nations do not even acknowledge God or his right to rule them.
- God pronounces judgment and wrath on ungodly people, on everyone who rejects him and his ways.

Translation Suggestions:

- The phrase "the godly" could be translated as "godly people" or "people who obey God." (See: nominaladj)
- The adjective "godly" could be translated as "obedient to God" or "righteous" or "pleasing to God."
- The phrase "in a godly manner" could be translated as "in a way that obeys God" or "with actions and words that please God."
- Ways to translate "godliness" could include "acting in a way that pleases God" or "obeying God" or "living in a righteous manner."
- Depending on the context, the term "ungodly" could be translated as "displeasing to God" or "immoral" or "disobeying God."
- The terms "godless" and "godlessness" literally mean that the people are "without God" or "having no thought of God" or "acting in a way that does not acknowledge God."
- Other ways to translate "ungodliness" or "godlessness" could be "wickedness" or "evil" or "rebellion against God".

(See also evil, honor, obey, righteous, righteous)

Bible References:

- Job 27:10
- Proverbs 11:9
- Acts 3:12
- 1 Timothy 1:9-11
- 1 Timothy 4:7
- 2 Timothy 3:12
- Hebrews 12:14-17
- Hebrews 11:7
- 1 Peter 4:18
- Jude 1:16

Word Data:

- Strong's: H0430, H1100, H2623, H5760, H7563, G05160, G07630, G07640, G07650, G21240, G21500, G21520, G21530, G23160, G23170

(**Go back to:** 1 Peter 4 General Notes)

holy, holiness, unholy, sacred

Definition:

The terms "holy" and "holiness" refer to the character of God that is totally set apart and separated from everything that is sinful and imperfect.

- Only God is absolutely holy. He makes people and things holy.
- A person who is holy belongs to God and has been set apart for the purpose of serving God and bringing him glory.
- An object that God has declared to be holy is one that he has set apart for his glory and use, such as an altar that is for the purpose of offering sacrifices to him.
- People cannot approach him unless he allows them to, because he is holy and they are merely human beings, sinful and imperfect.
- In the Old Testament, God set apart the priests as holy for special service to him. They had to be ceremonially cleansed from sin in order to approach God.
- God also set apart as holy certain places and things that belonged to him or in which he revealed himself, such as his temple.

Literally, the term "unholy" means "not holy." It describes someone or something that does not honor God.

- This word is used to describe someone who dishonors God by rebelling against him.
- A thing that is called "unholy" could be described as being common, profane or unclean. It does not belong to God.

The term "sacred" describes something that relates to worshiping God or to the pagan worship of false gods.

- In the Old Testament, the term "sacred" was oftensed to describe the stone pillars and other objects used in the worship of false gods. This could also be translated as "religious."
- "Sacred songs" and "sacred music" refer to music that was sung or played for God's glory. This could be translated as "music for worshiping Yahweh" or "songs that praise God."
- The phrase "sacred duties" referred to the "religious duties" or "rituals" that a priest performed to lead people in worshiping God. It could also refer to the rituals performed by a pagan priest to worship a false god

Translation Suggestions:

- Ways to translate "holy" might include "set apart for God" or "belonging to God" or "completely pure" or "perfectly sinless" or "separated from sin."
- To "make holy" is often translated as "sanctify" in English. It could also be translated as "set apart (someone) for God's glory."
- Ways to translate "unholy" could include "not holy" or "not belonging to God" or "not honoring to God" or "not godly."
- In some contexts, "unholy" could be translated as "unclean."

(See also: Holy Spirit, consecrate, sanctify, set apart)

Bible References:

- Genesis 28:22
- 2 Kings 3:2
- Lamentations 4:1
- Ezekiel 20:18-20
- Matthew 7:6

• Mark 8:38
• Acts 7:33
• Acts 11:8
• Romans 1:2
• 2 Corinthians 12:3-5
• Colossians 1:22
• 1 Thessalonians 3:13
• 1 Thessalonians 4:7
• 2 Timothy 3:15

Examples from the Bible stories:

• **1:16** He (God) blessed the seventh day and made it **holy**, because on this day he rested from his work.
• **9:12** "You are standing on **holy** ground."
• **13:1** "If you will obey me and keep my covenant, you will be my prized possession, a kingdom of priests, and a **holy** nation."
• **13:5** "Always be sure to keep the Sabbath day **holy**."
• **22:5** "So the baby will be **holy**, the Son of God."
• **50:2** As we wait for Jesus to return, God wants us to live in a way that is **holy** and that honors him.

Word Data:

• Strong's: H0430, H2455, H2623, H4676, H4720, H6918, H6922, H6942, H6944, H6948, G00370, G00380, G00400, G00400, G00410, G00420, G04620, G18590, G21500, G24120, G24130, G28390, G37410, G37420

reward, prize, deserve

Definition:

The term "reward" refers to what a person receives because of something he has done, either good or bad. To "reward" someone is to give someone something he deserves. However, this is different than the concept of "wages," which refers to payment (often money) given in exchange for work performed.

- A reward can be a good or positive thing that a person receives because he has done something well or because he has obeyed God.
- Sometimes a reward can refer to negative things that may result from bad behavior, such as the statement "the reward of the wicked." In this context "reward" refers to the punishment or negative consequences they receive because of their sinful actions.

Translation Suggestions:

- Depending on the context, the term "reward" could be translated as "payment" or "something that is deserved" or "punishment."
- To "reward" someone could be translated by to "repay" or to "punish" or to "give what is deserved."
- Make sure the translation of this term does not refer to wages. A reward is not specifically about earning money as part of a job.

(See also: punish)

Bible References:

- Deuteronomy 32:6
- Isaiah 40:10
- Luke 6:35
- Mark 9:40-41
- Matthew 5:11-12
- Matthew 6:3-4
- Psalms 127:3-5
- Revelation 11:18

Word Data:

- Strong's: H0319, H0866, H0868, H1576, H1578, H1580, H4909, H4991, H5023, H6118, H6468, H6529, H7938, H7939, H7999, G04690, G05140, G05910, G26030, G34050, G34060, G34080

(**Go back to:** 1 Peter 5 General Notes)

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